

Three

Great Epic Creations of Sri Vedantha Desika



Sri Pāduka Sahasram
Yādavābhyudhayam
Rahasyatrayasāram

ಶ್ರೀ ಪಾದುಕಾ ಸಹಸ್ರಂ
ಯಾದವಾಭ್ಯುದಯಮ್
ರಹಸ್ಯತ್ರಯಸಾರಂ

श्री पादुका सहस्रम्
यादवाभ्युदयः
रहस्यत्रयसारम्

- A brief biography of Sri Vedantha Desika
- Background of each work
- Selected texts in Kannada, Sanskrit & English with meanings / Explanations
- Chapter-wise Summary
- Overall import of each work

K.R. Krishnaswami

KRK's

Subodh Ponnurajon Series

Paduka Krupa
A & K Prakashana

**THREE GREAT EPIC CREATIONS
OF
SRI VEDANTHA DESIKA**

Kethandapatti Nallaan Chakravarthy
K.R. KRISHNASWAMI

**Paduka Krupa
A & K Prakashana**

Three great epic creations of Sri Vedantha Desika by K.R. Krishnaswami, Published by A & K Prakashana, Bangalore, a non-profit making publishing venture.

First Edition : November 2005

© A & K Prakashana*

Price : Rs. 100/- US \$: 10

Typeset :

Sri Maruthi Graphics

Thyagarajanagar

Bangalore - 560 028

Tel : 26766433

Printers :

Sri Ganesha Maruthi Printers

Thyagarajanagar

Bangalore - 560 028

Tel : 26766342

Cover Design :

R. Kiran, Grafitek

Basavanagudi, Bangalore - 560 004.

*189, III Model Street

Basavanagudi

Bangalore - 560 004, India

Tel : 26767528

E-mail : krishkrk@hotmail.com

vaskri@hotmail.com

CONTENTS

Page No.

Contents

Preface	—	iv
Foreword	—	vi
Briefly Biographical	—	viii

Book 1

Sri Paadukaa Sahasram	—	3
Yādhavābhyudhayam	—	57

Book 2

Srimad Rahasyatrayasāram	—	3
References	—	104

PREFACE

Getting the contents of three masterly creations of epic proportions spanning over 3500 pages of text and commentaries into a small book of 200 pages for synoptic study by my readers would appear a foolhardy attempt, but I am glad to express that such a condensed version of three of the most important works of Vedantha Desika is indeed before them. All my effort would indeed be worth its while if they would complete reading it and more importantly call for the unabridged versions of the respective books for a more serious and detailed study.

Paadukaa Sahasra, in a mini book version was in fact my first book. I have added more muscle to it now, if you please more precious stones to the máni Paadukas. For each páddhathi (chapter), I have incorporated one or two slokas considered most relevant to the title and import of each chapter. Vedantha Desika says at the end, that his life's mission is fulfilled - nowhere does one find him to be so exuberant making such a statement about his experience !

During the last seven years of my service I lived in Secunderabad where I had opportunities to meet and listen to Srivaishnava masters on various subjects. One such subject was Yaadhavaabhyudhaya. I attended a Kaalakshepam, call it a lecture series, when my interest in the work was kindled. This lay dormant since, and over a period of time I made some studies on the subject. I was mainly drawn to Utthamoor Veeraraaghavachariar Swami's book with Tamil explanations. Enjoying the 'rasam' of each of 2643 slokas was indeed an ennobling experience and in this long journey I enlisted the help and company of my wife Smt. Vasanthi, who stood up to the task. The result is in front of the readers.

Recently after publishing my book on Amudanaar's 'Raamaanuja Nootrandhadhi', I was talking to Sri Anantha Rangacharya who enquired as to what my next book would be on. I replied saying that after covering a sizeable ground relating to Sri Raamaanuja's works, I was toying with the idea of undertaking a similar exercise with Vedanthacharya. Pat came his words : 'do one on Rahasyatrayasaara'. In fact his suggestion came once again.

I thought it was God's will that I should attempt the final frontier (perhaps the inescapable one) without which anyone's writing is incomplete. Superlatives upon superlatives, have been showered in the past 6-7 centuries lauding its greatness, the inimitable stamp left behind by Vedantha Desika, Rahasya Traya Saara, a diamond treasure. Lord Hayagreeva's kalyana guna of supreme grace is unmistakable in this work. I thank Sri Anantharangachaarya for suggesting to me to write this work so soon.

If **Paadhuka Sahasra** covers comprehensively the miracles of Lord's Thiruvadi, our final goal, **Yaadhavaabhyudhaya** talks about the Lord's adventures, sports, miracles to reinforce dharma, and **Rahasyatrayasaara** glorifies the summum bonnum of all Vedas and Upanishads – a systematic elucidation of the three secret manthras (some call them 'mysteries'). All of them are standing examples of Vedantha Desika's unmatched ability in presenting a subject with perfection to the core aided by his supreme hold on Vedas, Upanishads, Smritis, Ithihaasas, Puraanas, and 'life at large here', and using them all to present the 'message immortal' in an 'inimitable manner' - for, otherwise how could such greats as Appaiah Deekshithar find it worthwhile to write commentaries on his books. The poet in him, if he had chosen writing 'poetry alone', would have placed him alongside Kaalidaasa, Bhatta, Baana etc. His various works demonstrate his superlative ability as a poet unparalleled on the canvass of religious subjects.

I thank Dr. N.S. Anantharangachaarya for writing a foreword to this book. Who could be more qualified to talk about these works than Dr. Achaarya ? – besides other books, he has written books on Paaduka Sahasra and Rahasya Traya Saara, and is now giving 'Kaalakshepam' on Yaadhavaabhyudhaya.

I thank Ms. Sudha for attractive DTP work and Mr. Swaminathan of Sri Maruthi Graphics. Mr. Sharada Prasad has as usual done a good job of printing at short notice. Mr. Kiran's art work of the cover pages of my books has come in for praise by readers as also book-sellers. I thank him also.

K.R. Krishnaswami

FOREWORD

My friend Sri K.R.Krishnaswami has asked me to write a foreword to his latest monograph 'Three great creations of Vedanta Desika' and I consider myself honoured, though I do not deserve it. Sriman Nigamantha Maha Desikar is a most celebrated scholar, philosopher, poet, saint, logician and systematiser after Ramanuja. He has authored more than a hundred celebrated works, which are eternal monuments of wisdom and knowledge. He established on firm grounds the teachings of Ramanuja through his great commentaries, prakarana granthas, polemic works and the great literary monuments. He was a great devotee of the Lord and he lived a life of piety and renunciation. Every work of his has a legitimate claim to be his magnum opus. The works of the great acharya are a harmonious blend of literary excellence and philosophical insight.

The author of this work has chosen to present in this work the essence of three major compositions of Vedanta Desika and has proved his ability to achieve a mighty task. Paduka Sahasram is a literary gem as well as a stotram. The thirty two paddhatis are suggestive of the rare insight and poetical imagination of the author. The work is extolling the Acharya and the role he has in emancipating the forlorn pilgrim on the path of samsara. The great master says that Ramayana was composed by the sage Valmiki for glorifying the qualities of the padukas.

Yadavabhyudaya is a literary gem par excellence. It is composed in the Gowdi style and is enshrining the teaching of the vedantha harmoniously blended with poetical imagery. Sri Desika has worked out this mahakavya in such a masterly

way that it exhibits his ability in grammar, rhetoric and the embellishments of the Kavya. A life time is not enough to understand and enjoy this gem of a Kavya.

Srimad Rahasyatraya Sara is the acme of all wisdom. It was composed by Sri Desika in his ripe old age. Every statement made here is pregnant with philosophical thought and wisdom. It reflects verily the philosophical experiences of the author. Rahasyatrayasara is the essence of all shastras and all spiritual disciplines for attainment of perfection.

Sri K.R.Krishnaswami has made an attempt to extract the essence of these three great works in one place and has gained remarkable success on this behalf. The essence of each section of Paduka Sahasram is drawn very clearly. The gist of each of the 24 cantoes of Yadavabhyudayam is presented. The essence of each of the thirty two chapters of Rahasyatraya Sara is given here. The reader can get a glimpse of the contents of these three great works in one place. The language is lucid and simple. As a small mirror reflects a big object this work is very useful for even ordinary people to know the contents of those great works. I heartily congratulate Sri K.R.Krishnaswami upon his achievement and I wish he will make many more such contributions.

Dr. N.S. Anantharangachar

VEDANTHA DESIKA - BRIEFLY BIOGRAPHICAL

AVATHAARA By common consent, Sri Nigamaantha Desika,
PURUSHA : Swami Desikan to be short, was and (still is) and one of the world's most glittering and prolific writers in the firmament of religious literature. His knowledge went much beyond Hindu religion - architecture, geography, poetry, grammar, arts and crafts, and to top it all he was a multi-lingual personality . Next only to Raamaanuja, he dedicated his life to the cause of Raamaanuja siddhaantha and ubhaya vedantha, and fully deserved the title of 'aachaarya' - no wonder, he was regarded as an 'avathaara purusha'!

THE HOLY BELL He is believed to be Thirumalai temple's holy
AND ITS CHIME : bell incarnate. In codifying Raamaanuja siddhaantha and rendering it impregnable to maleic attacks, this bell rang invincible notes - one cannot estimate the crescendo these notes reached. May be we can get a faint idea from the works he left for posterity.

UNIQUE TITLES: His extensive repertoire took several forms - lyrics, Kaavya, drama, polemical treatises, commentaries, sampradhaaya granthas, sthothras, treatises on comparative religions; no one knows for sure how many works he authored. Even then we are left with an amazing output covering a wide cross-section of works which brought him titles like 'Kavithaarkika Simha', Vedanthaachaarya and 'Sarvatanthra swatanthra'.

A FITTING NAME : His parents who had no children visited Thirumalai with the express purpose of requesting the deity to bless an off-spring and lo ! in his mother's dream, a boy appears with a bell! After a unique pregnancy, the couple was blessed with a boy (1268 AD) who was promptly named "Venkatanaatha". Very interestingly Swami Desikan himself has talked about it in Sankalpa Sooryodhaya.

GLITTER TOO While his initial education was in the safe hands
FASCINATING : of Athreya Raamaanuja, his uncle, Vedic studies

were entrusted to Anantha Soori. The oft-quoted incident of the lad's visit to Kanchi with his uncle, tells us about the unique 'tejas' of the boy with which the entire gathering was struck (when Kaalakshepam of Nadaadoor Ammaal was in progress). Ammaal himself totally forgot where he had stopped - the little boy reminded the juncture in the subject at which he had stopped to everyone's amazement !.

FANTASTIC UPTAKE : Before he was 20, Vedantha Desika had completed vedic studies (varna, Krama, Jhate, gana), Sanskrit and tamil works and classics; he became proficient in Jyothisha, chandhas shastras, grammar, Smrithis, puraanas, Ithihaasas, comparative faiths/Philosophies and 'imbibed the subtle meanings. Prathiwaadhi Bhayankaram Annan has very aptly packed Desika's 'educational achievements' in three beautiful verses.

FAME SPREADS LIKE WILD FIRE: Desika's lectures on tradition, shastras besides his meticulous 'anushtaana' / aaraadhana attracted attention and the reputation started spreading far and wide. He started Sri Bhaashya Kaalakshepam, probably the only one to have done it 30 times in one's lifetime !

THIRUVAHINDRAPURAM BECKONS His fame, which started spreading from Kanchi, also had its share of jealous eyes and petty gossip. He felt the need of a serene environment and left Kanchi for Thiruvahindrapuram. Here he started his kaalakshepams in right earnest besides teaching and giving discourses. His deep knowledge, method of instruction and lecturing skills came in for praise. The fact he was well-versed both in Sanskrit works and Vedas, as also Aazhwaar's Divya Prabhandham brought him added fame. This also attracted many youngsters to his midst (to learn and become his shishyas).

While living here another important development was that he got noticed as an exquisite poet. He composed a large number of sthothras in Sanskrit as also in Prakrith.

KANCHI WANTS HIM BACK Students in Kanchi started pressing Desika to return, and the fact that there was a void in Kanchi giving him an opportunity to become an aachaarya was something he could not refuse early in his career. Returning to Kanchi found him amidst frenzied activity which had never been witnessed in the past (or for that matter, in future to follow). Desika continued his writing.

SRIRANGAM NOT TO BE LEFT BEHIND It was now the turn of Srirangam - the devotees in Srirangam too wanted to enlist Desika's services. Battles-royal were going on amongst many faiths to establish themselves and the situation called for a scholar of Desika's stature to set right the damage and put back Srivaishnavism on a strong pedestal. He vanquished many scholars to establish Vishistaadvaita philosophy firmly.

LORD RANGANAATHAA KEEN TO HONOUR Amidst all the activities wherein Desika contributed substantially, Lord Ranganatha was not a silent onlooker. He called him Kavi Thaarkika Simha. Sri Ranganayaiki did not lag behind - She did one better by conferring on him the title of Sarvatantra Swatantra.

KAVI THAARKIKA SIMHA Uncomfortable with Desika's competence in all fields, one Azhahiza Manavaala Perumal Nayinar wanted to test him out. He said that he would compose 1000 verses on Lord's Thiruvadi in the course of a single night and challenged him to compete. Desika responded promptly and eulogised Lord's sandals themselves in 1008 verses. Suffice it to say that Naayinar ate humble pie. In the hind sight we should thank the challenger, or was it God-willed, that we got a 'priceless kruthi', a veritable mahakaavya viz. Paadukaa Sahasra and Desika fully deserved the title of 'Kavi Thaarkika Simha'.

ANNAN AGAIN Prathiwaadhi Bhayankaram Annan has described Desika's life and works in Srirangam in verse. Desika's 'Shathadooshani' and 'Sarvaartha Siddhi' have been compared to twin swords each with a purpose - protection of our Siddhaantha and the job of silencing critics.

A PROUD FATHER Desika had to leave Srirangam with Sudarshana Soori's two young children and his (Soori's) well-known commentary on Sri Bhaashya, known as 'Shrutha Prakaashike', following the Mohammadan invasion of Srirangam. He left in the night and walking along the course of Cauvery reached Sathyagalam where he stayed for over 10 years. Here, in 1317, he got a son. He promptly named him Varadanaatha, the presiding deity in Sathyagalam being Sri Varadarajar.

ALL INDIA TOUR Desika undertook a long journey which took him to places like Mathura, Dwaaraka – some surmise that 'Gopaala Vimshathi', the famous sthothra was the result of this visit. In Yaadhavaabhyudhaya, Desika displays his geographical knowledge including that of North India. Similarly his 'Yathiraja Sapthathi' is said to have been composed during his visit to Sri Perumbudhoor.

VAIRAAGYA PRISTINE ! Despite unmatched scholarship and erudition, Desika's corner stone qualities were extreme humility, simple life style, vairaagya to the core / and unflappable bhakthi in God. He was not the one to hanker after titles or patronage from kings.

Vidyaaranya who was Desika's 'sahaadhyaaayi' had become a minister in the court of Vijayanagara. Not happy with Desika's poor condition (uncha vritthi), he wanted Desika to occupy a respectable position in the king's court. In fact the king himself sent an invitation. What they got in return was a sthothra named 'Vairaagya Panchaka' : "My stomach which can sustain on grains found on the wayside, should not be a cause for cutting down on the available time for service to the Lord. At any rate I have the ancestral property at Hasthishaila (Varadarajar) which is eternal" declared Desika.

AN INSEPARABLE SHADOW Though he was by no means a shadow of Raamaanuja, he grew as a sapling in the waters named Raamaanuja. He has declared : 'To me Raamaanuja is God Himself. The all-protector that God Almighty is, He is not to be seen but the one with physical presence as it were, rendering the noblest help with his

Jnaanopadesha' viz. Raamanuja, leading all of us to the goal, can be felt'. One only has to read Yathiraja Sapthathi to know Desika's reverence to Raamaanuja. 'I spent happily my youthful days in savouring the aesthetic joy of Raamaanuja's noble sayings (divyasookthis)' said Desika.

DESIKA'S PERENNIAL, BUMPER HARVEST

There is hardly anyone we can think of that could match Desika in the quantity or contents of Desika's output. The aachaarya that he was, his pen wrote for posterity on various subjects concentrating on Srivaishnava canvass, and one can safely proclaim that there is hardly anything one needs to know outside the frontiers laid down by Desika. Just a cursory glance at Desika's output will be in order for getting an idea on the vast repertoire which is as follows :

- a) **Vedic Literature** : Works on Rig Veda Samhitha, Upanishads (Taitthireeya, Isovaasya etc.)
- b) **Smrithis** : (as seen in his works, Pancharaathra Rakshe, Sachcharithra rakshe etc.)
- c) **Rahasya Granthas** : tathva, rahasya, sampradhaaya granthas.
- d) **Nyaaya Granthas** : Nyaaya Parishuddhi, Nyaaya Siddhaanjana, Tathva Teeke.
- e) **His own creations** : A vast number over 100, in Sanskrit, Prakrutha, Manipravaala and Tamil languages.
- f) **Commentaries etc.** : On many religious classics of Poorvaachaaryas, His sthothras for common folk are storehouses of lofty philosophic concepts (for women and others who are not eligible to read Vedas) ; he has provided the recast-version of Vedas in sthothras which confer them equal benefits in recitation.

WORKS ON DESIKA HIMSELF A series of books of could well be written reviewing the writings by various authors on 'Desika's life and works'. One leading author listed, upto 1970, very important books on Desika which numbered over thirty. Books by lesser souls and long articles may not lend themselves for easy counting - they are far too many !

LORD DECIDES THE END The lion amongst aachaaryas had achieved what anyone or a group of aachaaryas together possibly could not have achieved. He had every reason to have considered his life as 'fulfilled' – missions completed, the contributions left, for everyone's benefit, for thousands of generations to follow. Sensing Lord Ranganatha's intention to get him back to His fold in Nithya Vibhoothi, Vedantha Desika, with the Lord in his mind, his head on his son's lap and his thiruvadi on the lap of Brahmatanthra Swatanthra Jeeyar left for Paramapadham from Srirangam's famed north street (utthara veedhi) – the year was 1369 (14th November). The 'Vedic life', (Vedapiraayum) said to be 100 years, was in evidence.

BOOK 1

SRI PĀDUKĀ SAHASRAM

PAADHUKA SAHASRA

INTRODUCTION

GENERAL : Swami Desikan's 'Paadhuka Sahasra' could be called a lyric or a long sthothra – all the same, it is regarded as a *mahaakaavya*. It is poetry through philosophy or stated equally emphatically, it is philosophy through poetry ! The other long sthothram of his viz. 'Daya shathakam' personifying the 'daya' element of the Lord of Thirumala, as 'Dayaa Devi' and the 'Paadhukaa devi' of 'Paadhuka Sahasram' are the two consorts of the Lord, both of utmost importance to all the devotees to achieve the final goal, Purushaartha (liberation/moksha/for doing Kainkaryam to the Lord at Paramapadham). While 'Daya Shathakam' contains 108 slokas, the latter is a much larger work running into 1008 slokas on 'Paadhuka Devi'.

BACKGROUND TO PAADHUKA SAHASRA TAKING SHAPE

It is generally believed that Swami Desikan was driven to compose this mahakaavya on being challenged by a famous scholar by name Azhahiya Perumaal Naayanaar who claimed that he could compose a thousand verses on the Lord's lotus feet in the span of a single night. Swami Desikan responded to the challenge and came up with 1008 verses on Lord's 'sandals' themselves – suffice it to say, Naayanaar failed miserably.

Another view has it that Swami Desikan who had already eulogised the Lord, Sri Mahaalakshmi, Bhoodevi, other deities etc. had deeply felt that he had not written anything on Sri Nammaazhwaar and hence he was happy to compose the string of verses on him, also known as Shatagopan.

It is also believed that extremely pleased as the Lord was with Sri Nammaazhwaar's Thiruvoimozhi, He wanted to return His gratitude with a similar number of stanzas to him through Swami Desikan ! Sri Nammaazhwaar represents God's sandals, padhukas, and Paadhukaa Sahasram is aptly titled eulogising 'shataaree' whose touch we all keenly await to get at the temples. In fact it is said that when the challenge was being thrown at him by

Naayanaar, the 'shataaree' was touching Swami Desikan's head ! Comparing this incident to that of the Lord stroking Dhruva's cheek with His conch (when Dhruva started speaking), he considered this incident as a call from the Lord Himself to compose the verses.

VEDANTHA DESIKA The great Aanandhavardhanaachaarya
AS A POET appropriately described : "Dvitraah
PAR-EXCELLENCE páñchashaa vaa máhaakavaya ithi
 ganyanthē" - there may have been

hundreds of poets but the position of 'mahaakavi' could go to two or three and to this class of mahaakavis Vedantha Desika belonged. Again as someone stated, 'the man in whose tongue various 'rasas' dance, various figures-of-speech revel, who without having to borrow or steal imaginations from others, has extraordinarily-inborn quality to please readers with his creations, such an one indeed is a great poet. Vedantha Desika had all the qualities and qualifications to deserve such descriptions. He stood alongside Kaalidaasa, Bhaaravi, Bhavabhoothi, Bhojaraja, Baanabhatta, Sri Harsha. He was an expert in Gauda, Vaidharba Paanchaalā expressions as eulogised by scholars familiar with his works.

PAADHUKA While one might wonder as to what one could
SAHASRAM AS A say on God's two sandals Swami Desikan has
MAHAKAAVYA composed a mahakaavya with 1008 stanzas
 filling over 200 pages of a standard book !

Amongst the various poetic creations, 'Kaavya-Naataka-Alankaara' works (granthas), are considered to be the best, and poetry is at the mainstay of such creations. Kaavyas themselves are classified as either those 'which can be seen' or 'those which can be heard'. Further there are four gradations of Kaavyas according to their merit and by far the best is known as ; Utthama'. Amongst utthama kaavyas the ones with extraordinarily superlative quality, utthamotthama, is a rare class and Paadhuka Sahasram belongs to that class.

Paadhuka Sahasram revels in varied and beautiful descriptions of Paadhukas with the help of figures of speech - alliteration etc. to bring before our eyes their 'glory and grandeur', and to our ears the sounds produced during Lord's walk. It stands tall as a

monumental achievement exhibiting Swami Desikan's rare command over Sanskrit language as evidenced by "magic creations of metre and melody, euphony and elegance, assonance and alliteration to a perfect combination of sublimity and subtlety".

**UNIQUE WAY OF GIVING
TITLES TO CLASSIFY
CONTENTS**

Generally people follow the procedure of naming the sub-titles as *Sargas, Sthabakas or Kaandas*, but Swami Desikan followed a unique method keeping in mind the activity of the Paadhukas. He called them Paddhathis – paddhathi means a path, a route and Swami Desikan wanted to show his humility and respect to Poorvaachaaryas by saying that he was following their 'sampradhaaya / direction', and thereby provided himself an avenue to bring out special meanings ; each path or paddhathi refers to the course the sandals of the Lord chose to take.

**PAADHUKA SAHASRA
STANDS ALONGSIDE
SRIMADRAAMAAYANA**

Swami Desikan had no hesitation in declaring that Paadhuka Sahasram deserved the same reverence and devotion - in fact the sixth slokam makes a mention of his desire for eliciting equal respect. He says that the Lord's paadhukas are like the flow of Ganga. Since his sthothras are linked to God's paadhukas, they acquire the same holiness as Valmeeki's Srimadraamaayana : '.....*Valmeeka-sambhava-giraa-samathaam mamokthiḥ*'.

**THE GREATNESS OF
PAADHUKA SAHASRA**

Scholars mince no words in eulogising Paadhukaa Sahasram as a rare and extraordinary composition and 'a mine of multifaceted qualities' on a subject which did not have much of a story or history to back up. And could anyone imagine a 1000 slokas to be composed on two sandals ? !

Appaiah Deekshithar a philosopher and commentator exclaimed in Tamil : 'shaan kateyil Aayiram thulai thulaitha pillaye pillai - he indeed is a man who could bore a thousand holes in a 6" long piece of wood (shaan kattai).'

It is through Paadhukaa Sahasra only that Swami Desikan acquired the title from the Lord Himself, that of, KAVITHAARKIKA SIMHA ;

and Sri Mahalakshmi did one better in recognising his greatness by calling him SARVATANTHRA SWATANTHRA.

Paadhukaa Sahasra has given ample scope to Swami Desikan to demonstrate his poetic excellence through figures of speech, Vedic statements, grammarian's select usages, etc., images through verses using a single letter, two letters, and a variety of poetic usages justifying the title Kávi Simha or Kávitharkika Simha. Where else can one find Vedantha Desika frankly admitting that by writing a book his life's mission is fulfilled ? He does it here.

DESIKA'S FAVOURITE FIGURE OF THIRTY-TWO (32)

Swami Desikan seems to attach importance to the figure of 32, which appears to be more than a coincidence. His first sthuthra 'Háyagreeva Sthothram' has 32 slokas ; his Paadhukaa Sahasra has 32 paddhathis ; his Rahasyathraya saara has 32 adhikaaras ; he has composed 32 rahasya granthas ; his most famous stanza, the single - lettered one, has 32 'ya's. Of course he would have been aware that there are 32 Brahma Vidyas : just as studying one vidya itself is enough to lead us to our goal (Parama Purushaartha), so also one paddhathi in Paadhukaa Sahasra has the power to achieve it.

MAIN MESSAGE OF PAADHUKA SAHASRA

Swami Desikan's Paaduka Sahasram focuses on bhakthi, and more pronouncedly on prapatthi as the practical way to achieve liberation (moksha). He avers that surrendering oneself to Lord's Paadhukas can save us from the recurring cycle of births and deaths - paadhukas are shown to have saulabhya (approachability), aashrithavaathsalathva (love towards prapannas) and the power to protect the world as a whole (all these no doubt are the attributes of the Lord himself).

This monumental work reaffirms the Vishistadvaitic concept of tattva, hita and purushaartha - tattva, that Srīman Naaraayana is the supreme Reality, Hita - the routes, bhakthi and more practically doing prapatthi at His Lotus feet ; His paadhukas can get us moksha or liberation and Pururhaarhia (that is doing Kainkaryam to the

ord at Paramapadham). Prapannas will have their souls leaving them at death through Sushumna naadi.

SOME NOTABLE ASPECTS The work is divided into 32
OF PAADHUKAA SAHASRA paddhathis with each paddhathi
 commencing in 'anushtap
 handhas' and ending in 'aaryaavruttha chandhas' and the slokas
 1 between belong to different metres.

The paddhathis are named : Prasthaavana, Samankhya, Prabhaava, amarpāna, Prathishtaapana, Adhikaari parigruha, Abhisheka, Iityaathana, Vaithaalika, Shringaara, Sanchaara, Pushpa, Paraaga, Iaadha, Rathnasaamaanya, Bahurathna, Padmaraaga, Maukthika, Marakatha, Indraneela, Bimba Prathibimba, Kaanchana, Sesa, vandva, Sannivesha, Yaanthirika, Rekhaa, Subhaashitha, rakeerna, Chithra, Nirvedha and Phala. Each name has its own significance and background.

It was Bharatha who proclaimed, as it were, the greatness of Paadhukas to the world at large. The work starts with the word anthah (holy ones) achieving success once they have worn the Paadhukas (shataaree) on their heads. The work ends with the same word - it reminds one of the work like Thiruvoimozhi with starting and ending words being the same (uyarvu and uyarndhe respectively).

There are places where Swami Desikan has dexterously used Vedic words (in such a way that those who are not entitled to chant Vedas, like women) giving the same benefit to the readers while reciting the Slokas. Examples:-

anoraneeyan mahatho maheeyaan', as 'anoraneeyasim vishno mahitopi maheeyasim' ; 'tadh vishnoh paramam padham' as 'tadh vishnoh paramapadha yugalam.'

In Chithra Paddhathi, scholars exclaim, Swami Desikan's poetic genius has attained a crescendo pregnant with 'picturesque representations' and sound value. This paddhathi (30) has been covered at some length to drive home this aspect.

There are special rewards from reciting certain slokas which have also been duly covered. Six of them have been singled out for special recitation for readers to derive benefits from them.

BEFORE STARTING EACH PADDHATHI SWAMI DESIKAN PROSTRATES/ PRAYS, TO THE HOLY PAADHUKAS FOR HIS (OUR) PROTECTION.

MODE OF PRESENTATION Keeping in view the fact that readers may not be able to find enough time to read all slokas and their meanings, a judicious effort has been made to cover all important points for each paddhathi and select one or two slokas from each Paddhathi to highlight the import or message. It is considered that this mode of presentation will be found useful by the readers.

(For the convenience of the readers, that is having regard to their familiarity or otherwise with Indian scripts, the 'moolam'(original) (has been presented in three languages - Sanskrit, Kannada and English).

PÁDDHATHI - WISE CONDENSED MEANINGS AND SIGNIFICANT ASPECTS

1. Prasthaava Páddhathi (1-20)

This paddhathi eulogises Bharatha's greatness. My obeisance to Bharatha and 'My hymns on Sri Ranganatha's bejewelled paadukas compare well with 'Vaalmeeeki's Srimad Ramaayana' says Swami Desikan.

*Dhatthē Mukunda - mánipaadhukayōḥ nivēshaath
Valmeeka - sambhava - giraa - samathaam mamōkthih
Ganga - pravaaha - páthithasya Kiyaaniva syaath
rathyodhakasya yamunaa - sálilaadhvisheshah (6)*

ದತ್ತ ಮುಕುಂದ-ಮಣಿಪಾದುಕಯೋಃ ನಿವೇಶಾತ್
ವಲ್ಮೀಕ-ಸಂಭವ-ಗಿರಾ-ಸಮತಾಂ ಮಮೋಕ್ತಿಃ |
ಗಂಗಾ-ಪ್ರವಾಹ-ಪತಿತಸ್ಯ ಕಿಯಾನಿವ ಸ್ಯಾತ್
ರಥ್ಯೋದಕಸ್ಯ ಯಮುನಾ-ಸಲಿಲಾದ್ವಿಶೇಷಃ ||6||

ಧತ್ತೇ ಮುಕುಂದಮಣಿಪಾದುಕಯೋರ್ನಿವೇಶಾತ್
ವಲ್ಮೀಕಸಂಭವಗಿರಾ ಸಮತಾಂ ಮಮೋಕ್ತಿಃ |
ಗಂಗಾಪ್ರವಾಹಪತಿತಸ್ಯ ಕಿಯಾನಿವ ಸ್ಯಾತ್
ರಥ್ಯೋದಕಸ್ಯ ಯಮುನಾಸಲಿಲಾದ್ವಿಶೇಷಃ ||6||

The Lord's paadukas are like the flow of ganges.

Those wearing on their heads Lord's paadukas will succeed in life. Addressing Paaduka Devi, Swami Desikan i) prays to Her replica 'shataari', also known as Sri Nammaazhwaar, the author of Thiruvoimozhi referred to as Draavidavēdasaagaram, ii) tells Her that the entire world's welfare is subservient to Her iii) She "carries the very Lord (The Load!) who is the cause of this world. 'Countless men of knowledge in shaastras praise You ; though I do not possess all the dharmic qualities of 'tapasvis', since I have held on my head the paadukas worshiped by Bharatha, I have the inspiration of all the poets from Himalayas to Kanya Kumari ; owing to Your mercy I become 'capable' of composing even one lakh hymns (shathasahasra)' says Swami Desikan.

2. Samaakyaa Paddathi (12-30)

This paddhathi is very well-known as it eulogises Sri Nammaazhwaar who like Paaduka Devi had 'intense love' in Sriman Naaraayana. Swami Desikan prays to both of them.

Swami Desikan avers that Sri Nammazhwaar took avataara without doubt, as the Lord's Paaduka. He tells Paadukaa Devi that She is most deserving to be called 'Shatagopa' and She is taking out (!) of Swaami Desikan One Thousand hymns:-

*'Shatagopa ithi samaakyaa thava rangadhureena
paadukē yukhtha
soothē sahasramavam sooktheē svayamēva
yanmayaa bhavathee (30)*

ಶರಣೀಪ ಇತಿ ಸಮಾಖ್ಯಾ ತವ ರಂಗಧುರೀಣ-ಪಾದುಕೇ ಯುಕ್ತಾ ।
ಸೂತೇ ಸಹಸ್ರಮೇವಂ ಸೂಕ್ತೀಃ ಸ್ವಯಮೇವ ಯನ್ಮಯಾ ಭವತೀ ||30||

शठकोप इति समाख्या तव रङ्गधुरीणपादुके युक्ता ।
सूते सहस्रमेवं सूक्तीः स्वयमेव यन्मया भवति ||30||

This páddhathi is recited in temples on special occasions like Sri Namaazhwaar's Thirunakshathram.

Sri Nammanzhwaar took birth in the fourth 'varna' expressly as the birth therein is related to the 'Feet of the Lord'. 'Bhagavath seshathva' meaning sub-servience to the Lord through the seven-generation stretch was elucidated by Sri Nammaazhwaar vide Thiruvoimozhi, 'adiyaar adiyaar.....(8/10/10)

Addressing Paadukaa Devi, Swami Desikan says : The Tamil language had endeared itself to Rishi Agasthya, who drank the entire ocean's water and gobbled up the demon 'Vaathaapi' just in one go, took rebirth in the form of Sri Nammaazhwaar, and through You led to Tamil Veda Prabhanda.

3. Prabhaava Paddhathi (31-100)

The two eyes to perceive Your greatness, O Paadukaa Devi, are

Vaalmeeki's Srimad Raamaayana and Vyaasa's Srimanmahaabhaaratha.

Swami Desikan resorts to exquisite metaphors and similes to highlight the greatness of paadukaas.

Even with the entire universe becoming paper and the seven oceans the ink, only if the great Lord can describe the loftiness of the Paadukaas, then there is a fair chance of doing justice to describe them.

Bringing back Ahalya to life from a stone form, getting Ganges to gods/lifting Parikshith from ashes, assuming the role of a messenger (for Paandavas) and such great acts of the Lord are beyond description. They (Lord's feet) measured the earth and space. Just like the fish which can traverse only some distance in the seas and are ignorant of the vast expanse of the seas, so also are we just at the shore of the oceans like Kalyaana -gunas (noble qualities) of the Lord.

O Sri Ranganaatha's lotus feet, a man who has worn You even once on the head, will be welcomed by Athivaahika devaganas in a fitting manner, and Yama's henchmen dare not go anywhere near them ; those who have prostrated to You will have their fate (written on their face) converted to good luck ; You are the equivalent of upanishads (and a haven for Vedas which have no birth or end) - if You can join us or align us with Sri Ranganaatha's Lotus feet then You will make us (we having no touch of the knowledge of Vedas) realise the greatness of Your capacity (the impossible being rendered possible).

O Sri Ranganatha's lotus Feet, You are like the mahout's weapon for the elephant viz my sense organs; You are like an impregnable wall preventing opening of the door to the hell ; You are the ladder to the eternal abode, Sri Vaikunta :-

*Dhruvamindriya - naagashrunkalaa vaa
Nirayadvaara - nivaaraṇaargalaa vaa
anapaaya - pādhaadhirohinee vaa
mama rangeshavihaara - paaduka tvam (65)*

ಧುವಮಿಂದ್ರಿಯ-ನಾಗಶೃಂಗಲಾ ವಾ
 ನಿರಯದ್ವಾರ-ನಿವಾರಣಾರ್ಗಲಾ ವಾ ।
 ಅನಪಾಯ-ಪದಾಧಿರೋಹಣೀ ವಾ
 ಮಮ ರಂಗೇಶವಹಾರ-ಪಾದುಕೇ ತ್ವಂ ||65||

ಧೃವಮಿन्द्रಿಯನಾಗಶೃಂಗಲಾ ವಾ ನಿರಯದ್ವಾರನಿವಾರಣಾರ್ಗಲಾ ವಾ ।
 ಅನಪಾಯಪದಾಧಿರೋಹಣೀ ವಾ ಮಮ ರಂಗೇಶವಹಾರಪಾದುಕೇ ತ್ವಂ ॥

O Paadukaa Devi, Your love (Vaathsalya which is comparable to the feeling of a mother cow to a newly born calf) is greater than the Lord's lotus feet themselves, as having obtained You once, Bharatha did not have to undergo separation once again and experience sorrow.

Having been always with Sri Raama You accounted for all the dhaarmic actions ; You efface all sins ; You are the entire world's master ; You are Bharatha's deity of worship (aaraadhya devatha) ; I pray to You.

As You have the same right and ability as the Lord's lotus Feet, nithya sooris (illuminated ones) like Garuda, Aadisesha wear You on their heads as the jewel (like sesha vastra). Being a storehouse of noble qualities You are appropriately referred to as " Bhoomi, Dhaathir, Ananthaa, Vipulaa, Sthiraa, Kshamaa and Sarvam Sahaa". Although Garuda, Aadisesha the bejewelled Feet and Yourself all have equal right to carry His lotus feet, why seers prefer to wear You on their heads ? (This means You are superior to and greater than them).

Since You always 'hold' Lord's Lotus Feet, various gods' positions are subservient to You. You are the protector and the ultimate place for sub-servience. The Lord's other body parts are home to Sri Mahalakshmi, Chathurmukha Brahma etc. but the Lord's lotus feet are aligned with You, because You're deity of worship.

Gods, goddesses wish to serve those who worship You even once. Gods look up to Shiva, Shiva in turn to Brahmadeva who looks up to Padmanabha, the Lord, who depends on You. You don't look up to any one ! How lofty is Your greatness !!

Whoever desiring money approaches You, his house will leave behind Kubera's "ALAKAANAGARI":

*dhanyaa mukundasya Padhaanushangaath
dhaneeyathaa Yēna Samarchithaa tvam
vaasasthadheeyō maṇi paadarakshē
lakshmyaa lakaamapyadharee karōthi* (96)

ಧನ್ಯಾ ಮುಕುಂದಸ್ಯ ಪದಾನುಷಂಗಾತ್
ಧನೀಯತಾ ಯೇನ ಸಮರ್ಚಿತಾ ತ್ವಂ ।
ವಾಸಸ್ತದೀಯೋ ಮಣಿಪಾದರಕ್ಷೇ
ಲಕ್ಷ್ಮ್ಯಾಲಕಾಮಪ್ಯಧರೀ ಕರೋತಿ ||96||

धन्या मुकुन्दस्य पदानुषङ्गात् धनीयता येन समर्चिता त्वम् ।
वासस्तदीयो मणिपादरक्षे लक्ष्म्याऽलकामप्यधरीकरोति ||96||

4. Samarpana Paddhathi (101 - 120)

It is indeed surprising that Sri Raama who gave up His ancestral kingdom, His people and His motherland (!), did 'retain' You (until Bharatha insisted on Sri Raama not leaving Ayodhya).

O Paadukas ! You indeed are greater in importance than Sri Raama Himself, the master of Three worlds; if it were not so, how else would have Bharatha, who wishes to have Sri Raama back, settled to accept You as insurance in exchange for Raama:

*paadhaavani Prabhavathō Jagathaam trayaanaam
raamaadapi thvamadhikaa niyatham prabhaavaath
nō chēth katham nu bharathasya thamēva lipsōh
prathyaayanam paripañam bhavathee bhavithree* (108)

ಪಾದಾವನಿ ಪ್ರಭವತೋ ಜಗತಾಂ ತ್ರಯಾಣಾಂ
ರಾಮಾದಪಿ ತ್ವಮಧಿಕಾ ನಿಯತಂ ಪ್ರಭಾವಾತ್ ।
ನೋ ಚೇತ್ ಕಥಂ ನು ಭರತಸ್ಯ ತಮೇವ ಲಿಪ್ತೋಃ
ಪ್ರತ್ಯಾಯನಂ ಪರಿಪಣಂ ಭವತೀ ಭವಿತ್ರೀ ||108||

ಪಾದಾವನಿ ಪ್ರಭವತೋ ಭಗತಾಂ ತ್ರಯಾಣಾಂ
 ರಾಮಾದಪಿ ತ್ವಮಧಿಕಾ ನಿಯತಂ ಪ್ರಭಾವಾತ್ ।
 ನೋ चेತ್ ಕಥನ್ತು ಭರತಸ್ಯ ತಮೇವ ಲಿಪ್ಸೋಃ
 ಪ್ರತ್ಯಾಯನಂ ಪರಿಪಣಂ ಭವತೀ ಭವಿತ್ರಿ ||108||

Bharatha, who forsook Ayodhya considering it as mere straw and accepted You with respectful love, regarded You as Ujjain, Avanthi, Mathura, Ayodhya etc. Since Bharatha held to You steadfast, and Sri Raama wished to get him back to Ayodhya (for a comfortable life), He arranged for You to be with Him and conquered Lanka. Sri Raama's Lotus feet filled You with divine greatness to be able to protect the seven worlds without any short-coming.

While leaving (for forests), Sri Raama's Lotus feet, Your master (rámana) embraced You and Vashista rishi lauded Your greatness. Sri Raama pressed You hard so that you could provide extra strength to His Lotus feet ; this fact is established as His feet could tolerate stones and thorns in Dándakaaranya.

O Raghuvēera paaduka! just as Bharatha overcame all allegations by wearing You, please decorate my head as 'Sesha Vāsthra ' and eliminate all the allegations against me.

5. Práthiprásthaana Páddathi (121 - 140)

Swami Desikan describes enthusiastically the scene of Paadukas returning to Ayodhya. He says "O Paaduka, Bharatha received You on his head in a bending stance and You climbed up the huge elephant, belonging to Sri Raama, named 'Shatrunjaya', when the scene around became beautiful and the earth acquired redolent perfume of Sandalwood"

*'moordhnaa mukunda - pádarakshani bibrathasthvaam
 aavirmadhasya raghuveera - madhaava/asya
 aamodhibhisspadhi dhaanajala - pravaahaiḥ
 lēbhē chiraath vasumathee ruchiram vilēpam' (129)*

ಮೂರ್ಧ್ನಾ ಮುಕುಂದ-ಪದರಕ್ಷಣಿ ಬಿಭ್ರತಸ್ತಾಂ
 ಆವಿರ್ಮದಸ್ಯ ರಘುವೀರ-ಮದಾವಳಸ್ಯ ।
 ಆಮೋದಿಭಿಸ್ಪದಿ ದಾನಜಲ-ಪ್ರವಾಹೈಃ
 ಲೇಭೇ ಚಿರಾತ್ ವಸುಮತೀ ರುಚಿರಂ ವಿಲೇಪಂ ||129||

ಮೂರ್ನಾ ಮುಕುಂದಪದರಕ್ಷಿಣಿ ಬಿಭ್ರತಸ್ತ್ವಾ
 ಮಾವಿರ್ಮದಸ್ಯ ರಘುವೀರಮದಾವಲಸ್ಯ ।
 ಆಮೋದಿಭಿಷ್ಪದಿ ದಾನಜಲಪ್ರವಾಹೈಃ
 ಲೇಭೇ ಚಿರಾದ್ವಸುಮತೀ ರುಚಿರಂ ವಿಲೇಪಮ್ ||129||

We pray to the paadukas which have limitless kindness. They rendered Dasharatha 'Sathyasandha' (truth personified) through Sri Raama's journey through Dandakaaranya to kill Raavana, and similarly Sri Raama Himself became 'Sathyasandha' when You travelled to Ayodhya through Bharatha compelling Sri Raama. For the sake of protecting the world both You and Seetha separated from Sri Raama, and You ruled the kingdom persevering the sorrow of that separation. When you were being brought by Bharatha on Shatrunjaya, the elephant, You were welcomed by Bharadhwaaja 'rishi', the disciple of Vaalmeeki. You were enthusiastically welcomed by the people of Saakētha nagari. The people of north Kosala, on seeing You uttered 'Raama' and expressed delight with their heads held high to get a glimpse.

The day Kaikeyi received the boon from Dasharatha, the world was covered with dark clouds. Such an unhappy world had to be protected by Bharatha with Sri Raama's paadukas. The people, who somehow persevered separation from Raama, could not tolerate separation from You. I pray to those paadukas which adorn the Vedas.

*'Kaikeyi-varadhaana - dhurdhina -niraalokasya yath
 thraaṇaartham bharathēna bhavyamanasaa saakētha
 maaneeyatha*

*raamathyaaga - sahaiḥ asahya -viraham rangakshitheendrasya
 thath
 paadathraaṇam ananyatanthra - phanitheḥ aapeḍameḍimahi*

ಕೈಕೇಯೀ-ವರದಾನ-ದುರ್ದಿನ-ನಿರಾಲೋಕಸ್ಯ ಯತ್
 ತ್ರಾಣಾರ್ಥಂ ಭರತೇನ ಭವ್ಯಮನಸಾ ಸಾಕೇತಮಾನೀಯತ ।
 ರಾಮತ್ಯಾಗ-ಸಹೈಃ ಅಸಹ್ಯ-ವಿರಹಂ ರಂಗಕ್ಷಿತೀಂದ್ರಸ್ಯ ತತ್
 ಪಾದತ್ರಾಣಂ ಅನನ್ಯತಂತ್ರ-ಫಣಿತೇಃ ಅಪೀಡಮೀಡೀಮಹಿ ||139||

ಕೈಕೇಯಿವರದಾನ ದುರ್ಧಿನ ನಿರಾಲೋಕಸ್ಯ ಲೋಕಸ್ಯ ಯತ್
 ತ್ರಾಣಾರ್ಥಂ ಭರತೇನ ಭವ್ಯಮನಸಾ ಸಾಕೇತಮಾನೀಯತ ।
 ರಾಮತ್ಯಾಗಸಹೈರಸಹ್ಯವಿರಹಮ್ ರಕ್ಷಿತಿನ್ದ್ರಸ್ಯ ತತ್
 ಪಾದತ್ರಾಣಮನನ್ಯತನ್ತ್ರಫಣಿತೀರಾಪಿಙ್ಮಿಡೀಮಹಿ ||139||

6. Adhikaara Parigraha Páddhathi (141 - 180)

Swami Desikan lauds and emphasises the key role played by Paadukas at the time of emergency viz. Dasaratha's demise following Sri Raama's departure, Bharatha's unwillingness to accept the king's role, people of north Kosala finding themselves in a helpless state. ' If you had also neglected them who could have protected Sri Raama's kingdom ?'

*'praapthē divam dasharathē bharathē vilákshē
 paryaakulēshu brashamuttharakosalēshu
 tvam chedupēkshithamathee ka ivaabhavishyath
 gopaayithum guhasakasya vibhōḥ pādham tath (150)*

ಪ್ರಾಪ್ತೇ ದಿವಂ ದಶರಥೇ ಭರತೇ ವಿಲಕ್ಷೇ
 ಪರ್ಯಾಕುಲೇಷು ಭ್ರಶಮುತ್ತರಕೋಸಲೇಷು ।
 ತ್ವಂ ಚೇದುಪೇಕ್ಷಿತವತೀ ಕ ಇವಾಭವಿಷ್ಯತ್
 ಗೋಪಾಯಿತುಂ ಗುಹಸವಸ್ಯ ವಿಭೋಃ ಪದಂ ತತ್ ||150||

ಪ್ರಾಪ್ತೇ ದಿವಂ ದಶರಥೇ ಭರತೇ ವಿಲಕ್ಷೇ
 ಪರ್ಯಾಕುಲೇಷು ಭ್ರಶಮುತ್ತರಕೋಸಲೇಷು ।
 ತ್ವಂ ಚೇತ್ ಉಪೇಕ್ಷಿತವತೀ ಕ ಇವಾಭವಿಷ್ಯತ್
 ಗೋಪಾಯಿತುಂ ಗುಹಸಖಸ್ಯ ವಿಭೋಃ ಪದಂ ತತ್ ||150||

O paadukas, whoever prays to You with single-minded devotion, You grant them pleasures without asking You - although Bharatha did not wish to have the kingdom, he could not do away with it but manage it. You adorned the throne and Bharatha could lead an ascetic's life. With Your administration Manu-kulas' lineage got blessed and there was no untoward incident.

Bharatha, who was fully aware of Your pangs of separation from Sri Raama's Lotus feet, was trying to provide cool atmosphere using a fan around You.

During your rule 'Saamantha kings' appreciated the greatness of Your administration, Kosala people gave their taxes, the thieves had no success; Vashista and other rishis showed their respects and the four purusharthas viz. Dharma, Artha, Kaama and Moksha could be 'got' and 'given' too in Your city. Bharatha, who followed Your orders conquered enemies like Magadha/Anga/Kalinga/Vanga and such kings. There was no place for enemies.

7. Abhisheka Páddhathi (181 - 210)

In this páddhathi, Swami Desikan brings to the fore the greatness and holiness of the post-abhishekam water.

Paadukas, when you had the most-deserving abhishekam (elutiation) with the waters brought from holy places, the chantings thereon had the ability to eliminate the cries of Kosala people (who were subject to the pangs of separation from their king, Sri Raama).

*'Samuchithamabhishekam paadukē Praapnuváthyaam
tvayi vinipathithaanaam dēvi theerthodhakaanaam
dváni ranugathamanthrasseedhathaam Kosalaanaam
shámayithumdlamaaseeth sankulaanaarthanaadhaan ! (206)*

ಸಮುಚಿತಮಭಿಷೇಕಂ ಪಾದುಕೇ ಪ್ರಾಪ್ನುವತ್ಯಾಂ
ತ್ವಯಿ ವಿನಿಪತಿತಾನಾಂ ದೇವಿ ತೀರ್ಥೋದಕಾನಾಂ ।
ಧ್ವನಿರನುಗತಮಂತ್ರಸ್ತೇದತಾಂ ಕೋಸಲಾನಾಂ
ಶಮಯಿತುಮಲಮಾಸೀತ್ ಸಂಕುಲಾನಾರ್ತನಾದಾನ್ ||206||

ಸಮುಚಿತಮಭಿಷೇಕಂ ಪಾದುಕೇ ! ಪ್ರಾಪ್ನುವತ್ಯಾಂ
ತ್ವಯಿ ವಿನಿಪತಿತಾನಾಂ ದೇವಿ ! ತೀರ್ಥೋದಕಾನಾಂ ।
ಧ್ವನಿರನುಗತಮಂತ್ರಃ ಸಿದತಾಂ ಕೋಸಲಾನಾಂ
ಶಮಯಿತುಮಲಮಾಸೀತ್ ಸಂಕುಲಾನಾಂ ಆರ್ದನಾದಾನ್ ||206||

"O paadukas ! Your abhisheka-water cooled down the temper of the mother earth who could not tolerate the separation from Sri Raama, who left for Lanka to vanquish Raavana. Bharatha managed to eliminate the sorrow of His people by conducting

abhishekam to You. The earth which was polluted by the scum/filth generated by the Kaikeyi-conflict was purified by Your abhishekam water, which also wiped the tears of sorrowing people. The earth, having drunk the abhishekam water, became a 'Kaamadhenu' producing plentiful grains.

The abhishekam water silenced all the enemy kings ; this water increased the potency of the mantras; the rivers gave rise to more progress and became Tungabhadras"

O Paadukas, whether Sri Raama does abhishekam to You or press You with His Lotus feet, You have the same greatness without any difference!.

8. Niryaathanaa Páddhathi (211 - 240)

Returning the paadukas to Sri Raama gave Bharatha boundless joy. Swami Desikan describes vividly the scene , when Sri Raama wore the paadukas on return.

'O bejewelled paadukaas, on seeing You on the head of Bharatha who came to welcome Sri Raama, Seetha Devi bowed to You with all humility and asked Thaare and other close friends to prostrate to You:-

*samprekshya maithilisuthaa manipaadarakshē
Práthyudghathasya bhavatheem bharathasya moujou
nirdishya saa nibhrathamanjalinā purasthaath
thāraadhikaaḥ priyasakheerashishath prañanthum (230)*

ಸಂಪ್ರೇಕ್ಷ್ಯ ಮೈಥಿಲಸುತಾ ಮಣಿಪಾದರಕ್ಷೇ
ಪ್ರತ್ಯುದ್ಗತಸ್ಯ ಭವತೀಂ ಭರತಸ್ಯ ಮೌಜೌ |
ನಿರ್ದಿಶ್ಯ ಸಾ ನಿಭೃತಮಂಜಲಿನಾ ಪುರಸ್ತಾತ್
ತಾರಾದಿಕಾಃ ಪ್ರಿಯಸಖೀರಶಿಷತ್ ಪ್ರಣಂತುಂ ||230||

ಸಂಪ್ರೇಕ್ಷ್ಯ ಮೈಥಿಲಸುತಾ ಮಣಿಪಾದರಕ್ಷೇ
ಪ್ರತ್ಯುದ್ಗತಸ್ಯ ಭವತೀಂ ಭರತಸ್ಯ ಮೌಜೌ |
ನಿರ್ದಿಶ್ಯ ಸಾ ನಿಭೃತಮಂಜಲಿನಾ ಪುರಸ್ತಾತ್
ತಾರಾದಿಕಾಃ ಪ್ರಿಯಸಖೀಃ ಅಶಿಷತ್ ಪ್ರಣಂತುಮ್ ||230||

“People of Uttharakosala, says Swami Desikan, could achieve attainment of the high world, which even Sananda and others found hard to get, during the fourteen years of worship to You. During abhishekam ritual to You, all impediments (enemies) got eliminated and this enabled Sri Raama to move about in the forests freely.

Since the river waters from Thamasaa, Sarayoo etc., became holy after abhishekam to You and got mixed with ocean waters, Sri Raama's fiery weapons could not dry them up !

As soon as Hanumaan proclaimed Sri Raama's return (and You heard it) followed by request from Bharatha to You to welcome Sri Raama, You hurried on Shatrunjaya's back. On drinking this elephant's 'mádhadhaare' (the warm pouring out) the bees made humming music, which was melodious and appeared as though they were singing workshipful praises to You.

Seetha Devi performed the most appropriate worship to You. Are these not the same lotus feet ? - padukaas of ancestral Sri Ranganaatha, who is Sri Raama Himself!

Prostrating to You, Paadukaas, the people achieved their 'positive energy'(sathva). Although You had already had 'abhishekam' the people's 'ecstatic tears' did abhisekha to You again.

You arranged for Sri Raama first to occupy the bejewelled throne and then adorned His lotus feet. I reckon that there is continuation of that 'Raama bhaava' which Sri Ranganaatha is adroitly wearing (You) even to-day.

9. Vaithaalika Páddhathi (241 - 250)

In this páddhathi, Swami Desikan describes the daily routine of Sri Ranganaatha during which Paadukas are offered to Him. The job of reminding of such daily routine belongs to Vaithaalikas, who are said to be the very personification of Vedas and Vedantha.

From time to time, during the day, (vandhi) Vaithaalikas keep reminding Sri Ranganaatha with appropriate signs and He undertakes ever new pleasure jaunts, all in the presence of You, O paadukas:

*'ithi nigama -vandhi-váchasaa samayē
samayē griheetha - sankēthaḥ
abhisarathi ranganaathaḥ prathipáda - bhogaaya
Paadukē bhavatheem (250)*

ಇತಿ ನಿಗಮ-ವಂದಿ-ವಚಸಾ ಸಮಯೇ
ಸಮಯೇ ಗೃಹೀತ-ಸಂಕೇತಃ |
ಅಭಿಸರತಿ ರಂಗನಾಥಃ ಪ್ರತಿಪದ-ಭೋಗಾಯ
ಪಾದುಕೇ ಭವತೀಂ ||250||

इति निगमवन्दिवचसा समये समये गृहीतसङ्केतः ।
अभिसरति रङ्गनाथः प्रतिपदभोगाय पादुके । भवतीम् ||250||

'O, padukas, obeisance to You, in order to 'press-wear' with His feet, the very embodiment of upanishads, the vaithaalikas assume the role of reminding Him.

O, Ranganaatha, during early morning when gods like Brahma etc., are held back at the compound, You give them all 'darshan' and it is the Paadukas who get first and foremost pleasure of serving Your holy lotus feet. Let Her, the Paadukas, worship the holy feet. The holy moment (Muhoortha) as taught by Aadhisessa to Garga has neared and let the Paadukas hold You and announce with tiny bells adorning them that the celebration (uthsava) has indeed begun. The Paadukas adorning the heads of 'devaganas' and 'Veda-groups' are being offered to You. Pleasure trips are dear to Paadukas. The Paadukas offered by Neela Devi are waking You up for the holy bath .

O Ranganaatha, please accept the Paadukas offered by Brahma Deva. Now that it is your bed time, let these Paadukas which lead You to the serpent couch of Adhisessa, adorn You.

10. Shringaara Páddhathi (251 - 260)

In this páddhathi, the frolic aspect, Shringaara of Sri Ranganaatha, for which the Paadukas are instrumental, is described ; the king, Sri Ranganaatha, is expected to experience wordly Sringaara.

'O Paaduka Devi, during the pleasure trips experiencing all the palace maidens, the Lord has also experienced You and is delighted:

*Akhilaanthah puravaaresh vanekavaaram pádhaavani svairam
anubhavathi ranganaatha.h vihaara -vikraanthi -sahacharim
bhavatheem (260)*

ಅಖಿಲಾಂತಃ ಪುರವಾರೇಷ್ವನೇಕವಾರಂ ಪದಾವನಿ ಸ್ವೈರಂ ।

ಅನುಭವತಿ ರಂಗನಾಥಃ ವಿಹಾರ-ವಿಕ್ರಾಂತಿ-ಸಹಚರೀಂ ಭವತೀಂ ||260||

ಅಖಿಲಾಂತಃ ಪುರವಾರೇಷ್ವನೇಕವಾರಂ ಪದಾವನಿ । ಸ್ವೈರಂ ।

ಅನುಭವತಿ ರಂಗನಾಥಃ ವಿಹಾರವಿಕ್ರಾಂತಿಸಹಚರೀಂ ಭವತೀಂ ||260||

'I prostrate', says Swami Desikan, 'to those paadukas which Lord Ranganaatha experiences (enjoys) before going into his secret living place (antahpura) and after leaving it, O, Paadukas, the palace-maidens see You through 'angled' eyes, who have held fast to Sri Ranganaatha without anyone's help or support. You indeed are lucky to experience Sri Ranganaatha, the lover of 'sringaararasa' and the evergreen Young Person. Keen as You are to receive the first glance from the Lord as He gets up from the couch, Aadisesha, You are staying very close to His feet.

The Lord's lotus feet are like a head-jewel to beautiful women in the form of Upanishads. They are fit to be worshipped by 'Ksheerasaagara Kannike'(Sri Mahalakshmi). They of course are for You, lotus-like toy, for play and sports.

11. Sánchaara Páddhathi (261 - 320)

In this paddhathi, Swami Desikan, recounts various achievements and incidents associated with the Paadukas like 'Shakataasura vadha' ; ending curse on Ahalya etc., Ganges became holy, says Swami Desikan, with Paaduka's contact and gopikas used to ensure that Krishna's Paadukas stayed with them so that He stayed away from other gopikas!

Sri Ranganaatha's departure and arrival'(!) are controlled by Paadukas and his relaxation and entertainment depend on Paadukas. It is Paadukas which bring the Lord to the midst of aashrithas (His devotees).

'O Paadukas, when Sri Ranganaatha 'wears' You He is 'excited' and moves with an upbeat and such movement renders onlookers 'pure' and one does not know whether there is any delight higher than that it produces in His devotees.

You are an adornment for these two lotus feet, the route that is taken to bless (people) with those Feet, the 'top' of Vedas viz Upanishads, as also my mind. Didn't your strength save Sri Krishna from Shakataasura where He was just a toddler? And thanks to Your snug feet and contact He measured the three worlds in a trice. You alone rendered help to bring back (Rishi Gautama's wife) Ahalya to life ending the curse.

You protected the Lord's foot from the fiery rays of the sun as He was measuring the sky after spanning the earth. Visiting the emperor Bali for alms, protecting the cows in Nandagokula etc. are all Sri Ranganaatha's varied sports which are rendered possible owing to Your connection.

O Paadukas, Your contact / touch with Lord's feet is spontaneous and without any obstacle. You enter the private dwelling places of the Lord (antahpura) freely, besides having been a first hand witness / onlooker of all the lovesports of the Lord in Krishnaavathaara:

*'sprushasi pādha sarōjam paadukē nirivighaatham
pravishasi cha samasthaam dēvi shudhaantha kakshyaam
āparamapi muraarēh poorvamaabheerakanyaasu
abhisaraṇavidheenaam agrimaa saakshinee thvam (302)*

ಸ್ಪೃಶಸಿ ಪದಸರೋಜಂ ಪಾದುಕೇ ನಿರ್ವಿಘಾತಂ
ಪ್ರವಿಶಸಿ ಚ ಸಮಸ್ತಾಂ ದೇವಿ ಶುದ್ಧಾಂತಕಕ್ಷ್ಯಾಂ |
ಅಪರಮಪಿ ಮುರಾರೇಃ ಪೂರ್ವಮಾಭೀರಕನ್ಯಾಸು
ಅಭಿಸರಣವಿಧೀನಾಂ ಅಗ್ರಿಮಾ ಸಾಕ್ಷಿಣೀ ತ್ವಂ ||302||

स्पृशसि पदसरोजं पादुके । निर्विघातं
प्रविशसि च समस्तां देवि । शुद्धान्तकक्ष्याम् ।
अपरमपि मुरारेः पूर्वमाभीरकन्या-
स्वभिसरणविधीनामग्रिमा साक्षिणी त्वम् ||302||

While Lord Krishna used to move incongnito on the banks of the river Yamuna, the gopikas who were very keen to join Him, could trace Him, thanks to the conch and discus (shanka/chakra) marks left by You !

O my Mother, Paaduka ! During the last days of my life, when the sense organs are weak leading to senselessness, You bring to me Pundareekaaksha (the Lord) who will ward off the suffering of rebirth and living in the womb of the mother again

*parisaramupayaatha paaduka páshya maathaḥ
Karaṇavilaya - khēdhath kaandhisheeke vivekē
purushamupanayánthee pundareekaakshamágrē
punarudharanivaasa klēsha vichchedhanam naḥ (310)*

ಪರಿಸರಮುಪಯಾತಾ ಪಾದುಕೇ ಪಶ್ಯ ಮಾತಃ
ಕರಣವಿಲಯ-ಖೇದಾತ್ ಕಾಂದಿಶೀಕೇ ವಿವೇಕೇ |
ಪುರುಷಮುಪನಯಂತೀ ಪುಂಡರೀಕಾಕ್ಷಮಗ್ರೇ
ಪುನರುದರನಿವಾಸಕ್ಷೇಶವಿಚ್ಛೇದನಂ ನಃ ||310||

परिसरमुपयता पादुके पश्य मातः
करणविलयखेदात् कान्दिशीके विवेके ।
पुरुषमुपनयन्ती पुण्डरीकाक्षमग्रे
पुनरुदरनिवासक्लेशविच्छेदनं नः ||310||

O Paadukas, there may be vehicles galore for sri Ranganaatha to travel viz. Sathya Suparna on His tours of celebration, but for the first movement You are the initial cause.

12. Pushpa Páddhathi (321-350)

Devatas knew the importance of archana to the Padukaas for overcoming various ills ailing the world as a whole. The Lord is said to be 'archanapriya'.

Swami Desikan says that the archana by devotees with streams of flowers, to the Lord finally find themselves on His Padukaas.

*Shaureḥ sánchaara kaaleshu pushpa vrushtiḥ divashchyutha
paryavasyathi yathraiva prapadhyē thaam pádhaavaneem (321)*

ಶೌರೇಃ ಸಂಚಾರ ಕಾಲೇಷು ಪುಷ್ಪವೃಕ್ಷಿಃ ದಿವಶ್ಚುತಾ |
ಪರ್ಯವಸ್ಯತಿ ಯತ್ರೈವ ಪ್ರಪದ್ಯೇ ತಂ ಪದುವನೀಂ ||321||

ಶೌರೇಃ ಸಂಚಾರಕಾಲೇಷು ಪುಷ್ಪವೃಕ್ಷಿಃ ದಿವಶ್ಚುತಾ
ಪರ್ಯವಸ್ಯತಿ ಯತ್ರೈವ ಪ್ರಪದ್ಯೇ ತಂ ಪದುವನೀಂ ||321||

Swami Desikan's pictures of imagery in this páddhathi are quite astounding :

Shiva while prostrating to You, Sri Ranganaatha's bejewelled Paadukas, it appears that he is offering 'Argyam' to You as also petals from just then blossomed flowers.

O paadukas! The archana done at Paramapadha, Chaturmukha Brahma's Sathyaloka, Ayodhya and Sriranga will be equivalent to archana with flowers to Kumba, Agni, Sthandila and bimba i.e 'Chatuhsthaana archanas'.

O bejewelled Paadukas, whatever flowers were offered by Arjuna to Ranganaatha's lotus feet, he found them on Shiva's head. Those who worship You with flowers, will enjoy at the proper time in Indra's garden and even devatas prostrate to their feet ; the flowers offered to You will enable them to get the ensemble of Parama Purusharthas (dharma/artha, kaama, moksha) ; their names may get enlisted for becoming Brahma or become thousand eyed Indras. No doubt about it.

The bees accompanying the flowers offered by Brahma, Shiva, Indra seem to teach us paramaarthas (lofty philosophies) which we may not be familiar with ! The flowers offered to You which are found lying wherever You are, appear as bright stars in the sky. The bees seem to query as to whether 'You have been well worshipped with flowers ?'

13. Paraaga Páddhathi (351-380)

In this Páddhathi, Swami Desikan describes the lofty effects produced by the holy dust which rises during Sri Ranganaatha's 'sanchaara' (tour). He says-

'O Paadukaa Devi You who move closely with the Lord, Sri Ranganaatha, the holy dust that arises during Lord's tour on reaching the head of pious people enables them to conquer 'dharmaartha kaama' and entitle them to place their feet on the heads of devotees.

*'rangesha paadasahadharmachari thvadheeyaan
moulau nireshya mahithaan padhaveeparaagaan
santhah trivarga padhaveem athilangayanthoh
moulau padham vidhadhathē vibhudeshwaraanam (370)*

ರಂಗೇಶಪಾದಸಹಧರ್ಮಚರಿ ತ್ವದೀಯಾನ್
ಮೌಲೌ ನಿವೇಶ್ಯ ಮಹಿತಾನ್ ಪದವೀಪರಾಗಾನ್ ।
ಸಂತಃ ತ್ರಿವರ್ಗ ಪದವೀಂ ಅತಿಲಂಘಯಂತೋ
ಮೌಲೌ ಪದಂ ವಿದಧತೇ ವಿಬುಧೇಶ್ವರಾಣಾಂ ||370||

ರಂಜೇಶಪಾದಸಹಧರ್ಮಚರಿ ತ್ವದೀಯಾನ್
ಮೌಲೌ ನಿವೇಶ್ಯ ಮಹಿತಾನ್ ಪದವೀಪರಾಗಾನ್ ।
ಸಂತಸ್ತಿಸ್ತರಿವರ್ಗಪದವೀಮತೀಲಂಘಯಂತೋ
ಮೌಲೌ ಪದಂ ವಿದಧತೇ ವಿಬುಧೇಶ್ವರಾಣಾಮ್ ||370||

The said holy dust, O Paadukas, is applied by intellectuals to the bodies of their children to ward off any devil holding them in its clutches. Lucky ones wear the dust on their heads, which leads them to Paramapadha itself ; it also eliminates the ruthlessness of people ; the dust raised by You is so holy that those who place it on their heads will attain with time the lofty position of Brahma himself ; Shiva prostrates to that dust.

O Paadukaa Devi, at the time of death please bring Your holy dust on to my head and eliminate the worry of death (thaapa) ; I should be able to see the dust (also) with consciousness ; it renders Lord's five weapons as adornment, since the enemies are pacified and not allowed to move to raise *their* dust.

The holy dust raised by You engenders the good of this earth and renders You a veritable Kaamadhenu to those who have surrendered to You.

14. Naadha Páddhathi (381-480)

No doubt the holy dust falling on devotees partaking in the Lord's outing ensures their welfare, but what about those people who are old and infirm and remain indoors ? It is here the 'naadha' or sound produced by the gem-laden paadukas comes in extremely handy. The sound is so holy that it blesses all those who crave for His proximity and reassures as it were, mukthi to one and all.

'O bejewelled Paadukas, You produce such melodious and holy sounds that those, living in the town limits of Srirangam, in the last minutes when their sense organs are out to depart and are distraught at having no one in sight to protect (these sounds) approach them as though they were their mothers.

*kránnathsu kaatharathayā karana - vyaayē
rangōpashalya - sháyithēshu jáneshwalakshyam
aaseedhási tvarithamaskalithaanukampaa
maathēva manjuninadhaa maṇipaadukē tvam (436)*

ಕ್ರಂದತ್ಸು ಕಾತರತಯಾ ಕರಣ-ವ್ಯಾಯೇ
ರಂಗೋಪಶಲ್ಯ-ಶಯಿತೇಷು ಜನೇಷ್ಟಲಕ್ಷ್ಯಂ |
ಆಸೀದಸಿ ತ್ವರಿತಮಸ್ಕಲಿತಾನುಕಂಪಾ
ಮಾತೇವ ಮಂಜುನಿನದಾ ಮಣಿಪಾದುಕೇ ತ್ವಂ ||436||

क्रन्दत्सु कातरतया करणव्यपाये
रङ्गोपशल्यशयितेषु जनेष्वलक्ष्यम् ।
आसीदसि त्वरितमस्खलितानुकम्पा
मातेव मञ्जुनिनदा मणिपादुके ! त्वम् ||436||

O Paadukas, when You move about, the sound produced due to 'mutual rubbing of Veda(!)' gives rise to unequalled and unique dust I surmise! The jewels embedded in You produce melodious sounds, through which You seem to query us as to whether the Lord, Ranganatha, right here or (the same) Lord who is in Paramapada is more lovely and appealing? That 'jingling' sound equivalent to ('amritha' / ambrosia) 'drunk' by saints through their ears confers them freedom from the cycle of births and deaths. It is like chirping of birds indicating auspicious sign and a panacea for the ear stricken by the fear of death.

The sounds produced proclaim that there is none greater than the Lord. The fortunate ones live on the banks of Cauvery hoping that the nice sounds produced by You will pacify/symphathise with their cries in the last days.

Your sounds keep warning me from time to time asking me to keep off from sensual pleasures.

O Sri Ranganaatha Paadukas ! Those proficient in saama (Veda) chanting, laud Your greatness which is expressed in Vedas and is eternal ; it appears that the melodious sounds warn and hold pople back from doing things which are against shasastras.

'O Paadukaa, after getting up from his serpent-couch, Adhishesha, when the Lord sets off with You to kill the démons, the sounds that emanate echo immediately in the Lord's Paanchajanya. The Draavida Vedas which emanated, when You manifested as Shatagopa muni, stood alongside the Sanskrit Vedas.

'O Sri Ranganaatha Paadukas, the one who did sharanaagathi to You once, if he ignorantly chooses to give up, You, with the glitter of your jewels, hold him back saying it is enough if you did sharanaagathi just once.

Swami Desikan has talked about the sound of Paadukas helping devotees in old age in many hymns. Look at this one : 'O Paadukaa, filled with fear when sense organs have stopped working, and am suffering without any clue of what happens next, You please promise Yourself to come near me with Lord's feet :

*Vikála -kárana - vrutthau vihwalaangē vilaksham
Vilapathi máyi mohaath bibrathee shouripaadham
párisaramadhiganthum páshya paadhaavani tvam
prathibhayamakhilam mē bharthsayanthee ninaadhaih (466)*

ವಿಕಲ-ಕರಣ-ವೃತ್ತೌ ವಿಹ್ವಲಾಂಗೇ ವಿಲಕ್ಷಂ
ವಿಲಪತಿ ಮಯಿ ಮೋಹಾತ್ ಬಿಭ್ರತೀ ಶೌರಿಪಾದಂ |
ಪರಿಸರಮಧಿಗಂತುಂ ಪಶ್ಯ ಪಾದಾವನಿ ತ್ವಂ
ಪ್ರತಿಭಯಮಖಿಲಂ ಮೇ ಭರ್ತಸ್ಯಂತೀ ನಿನಾದೈಃ ||466||

विकलकरणवृत्तौ विह्वलाङ्गे विलक्षं
 विलपति मयि मोहात् बिभ्रती शौरिपादम् ।
 परिसरमधिगन्तुं पश्य पादावनि ! त्वं
 प्रतिभयमखिलं मे भर्त्सयन्ती निनादैः ॥466॥

"O jewelled Paadukas" You indeed fill up with Your sounds the critical time that elapses between the moment the prapannas (those who have surrendered to the Lord) seek protection/help by stating (through those sounds as though) : 'Protect those who due to ignorance are not aware of self-protection'.

15. Rátna Saamaanya Páddathi (481-530)

In the next five paddhathies Swami Desikan brings out picturesquely the ornamentation, jewelling and the grand effects of various pearls, stones etc. This is yet another proof of Swami Desikan's unequalled ability for imagery and crafting of words and pictures.

'O Sri Ranganaatha Paadukas, the jewels that adorn You are getting excited with the sounds produced by jewels within You ; their rays seem to guide the mumukshu leaving this world thorough moordhanna naadi 'right upto paramapadham ; the glitter from the jewels seem to provide sustenance to the plant-like Vedas, appearing as branches, and You appear to use it to tie the service recognition cloth (sesha-vasthra) around the crowns of Indra and other devathas !.

"Those who have just once been 'touched' by the glitter will never be subject to Yama's clutches. Your jewels seem to 'attract' the jewels in the crown of devathas ; the beam of rays emanating seem to pacify those who have just committed crimes and are repenting ; it appears as though it is a welcoming arch, due to reflection from devathas' crowns for 'mahothsava' (celebrations) related to Sri Ranganaatha ; the beams of rays forming a circle around You appear as a net spread out to catch the 'birds' which here happen to be the eyes of the people of this world.

'O Sri Ranganaatha's Paadukas, You are fully familiar with the Lord's lotus feet. That 'Kausthuba' jewel is exquisitely shining on Ranganaatha's chest. But compared to Your jewels' brilliance to burn off all sins (of devotees) Kausthuba's exquisiteness appears diminished:

*'párichitha - pádhamolaa paadhukē rangiṇasthvam
prabhavathi bhujamadhyē kausthubōyam thathaapi
bhavathi brushamadhasthaath thejasaa*

*bhavyabhoomnaa
shalabhitha-dhurithaanaam thaavakaanaam
maṇeenaam(523)*

ಪರಿಚಿತ-ಪದ-ಮೂಲಾ ಪಾದುಕೇ ರಂಗೀಣಸ್ತ್ವಂ
ಪ್ರಭವತಿ ಭುಜಮಧ್ಯೇ ಕೌಸ್ತುಭೋಽಯಂ ತಥಾಪಿ |
ಭವತಿ ಭೃಶಮಧಸ್ತಾತ್ ತೇಜಸಾ ಭವ್ಯಭೂಮ್ನಾ
ಶಲಭಿತ-ದುರಿತಾನಾಂ ತಾವಕಾನಾಂ ಮಣೀನಾಂ ||523||

परिचितपदमूला पादुके ! रङ्गिणस्त्वं
प्रभवति भुजमध्ये कौस्तुभोऽयं तथाऽपि ।
भवति भृशमधस्तात् तेजसा भव्यभूम्ना
शलभितदुरितानां तावकानां मणीनाम् ||523||

'O Sri Ranganaatha's Paadukas, You overcome with Your effulgent greatness our Aadhyathmika, Aadhidaivika and Aadhibhauthika sufferings.

16. Bahurathna Paddhathi (531-580)

In this paddhathi there is a vivid description of varied colours of precious stones as if they represent Krithayuga, Thrēthaayuga, Dwaaparayuga and Kaliyuga. The varying intensity of rays emanating from different coloured stones show as if the day, the night and the dawn have met in one place which can take place only with Sri Ranganaatha's will and power.

The bejewelled Paadukas not only represent through various colours the four yugas, four varnas, nine continents (Bhaaraatha,

kimpurusha, Harivarsha, ilavratha, Bhandraashwa, Kethumaala, Ramya, Hiranmaya and Kuru) but also several scents / perfumes; Your indraneela stones (topaz) bring out the Lord's bodily sheen while Your red stones the shine of His feet : while one colour seems to excel the other, both appear to present together a totally novel appearance.

'O paadukas of Purushotthama, the Lord Ranganaatha, the pearls and indraneela stones form two distinct lines which shine brilliantly. I surmise that these two arrays, owing to Your greatness represent elimination of the fetters of Your devotees' 'paapa and punyas.'

*'mukthēndra neela-manibhiḥ vihiṭhē bhavathyaah
pankthee druḍē parama -poorusha - paadarakshē
manyē samaashritha-janasya thavaanubhavaath
unmōchithē sukrutha dushkrutha shrunkalē dhvē (560)*

ಮುಕ್ತೇಂದ್ರ ನೀಲ-ಮಣಿಭಿಃ ವಿಹಿತೇ ಭವತ್ಯಾಃ
ಪಂಕ್ತೀ ದೃಢೇ ಪರಮ-ಪೂರುಷ-ಪಾದರಕ್ಷೇ |
ಮನ್ಯೇ ಸಮಾಶ್ರಿತ-ಜನಸ್ಯ ತವಾನುಭಾವಾತ್
ಉನ್ಮೋಚಿತೇ ಸುಕ್ರುತ-ದುಷ್ಕರುತ-ಶೃಂಖಲೇ ದ್ವೇ ||560||

ಮುಕ್ತೇಂದ್ರನೀಲಮಣಿಭಿರ್ವಿಹಿತೇ ಭವತ್ಯಾಃ
ಪಂಕ್ತೀ ದೃಢೇ ಪರಮಪೂರುಷಪಾದರಕ್ಷೇ |
ಮನ್ಯೇ ಸಮಾಶ್ರಿತಜನಸ್ಯ ತವಾನುಭಾವಾ-
ದುನ್ಮೋಚಿತೇ ಸುಕ್ರುತದುಷ್ಕರುತಶೃಂಖಲೇ ದ್ವೇ ||560||

'O Paadukas, the indraneela stones drive out pitch darkness, while the pearls emit the stars' brightness. When Shiva wears You on his head, both these bring about the union of the moon on shiva's head and the night. Your indraneela stones combining with red stones appear to snatch away the beauty from the bees seen inside the lotus flowers.

'O Ranganaatha's Paadukas, You have established the entire universe, getting it within the ambit of the Lord's authority. Pearls, bluestones jewels etc adorn You, and You seem to exhibit white, blue and red coloured karmas having different 'phalas'(effects).

The blue stones which surround the pearls seem to compare with the moon caught in the eclipse ; the pearls, 'padmaraaga' and indraneela jewels as also Sri Ranganaatha's nails' effulgence together bring out the beauty of His sword known as Nandaka.

17. Padmaraaga Páddhathi (581-610)

Lauding the beauty of red-coloured padmaraaga stones on the paadukas, Swami Desikan says: 'O Ranganaatha Paadukaas, the padmaraaga stones which are auspicious and red, remind one of the colour of the blood that came out when the Lord pressed hard the Madhu-Kaitabas between His thighs; they also look like the blood flow, as it were when the Lord did away with the mountainous heaps of sins of His devotees who had surrendered to Him.

The array of padmaraaga stones shows clearly pronounced beauty of the width of the central line (chakra rekhe) on the Lord's sole. You with Your brilliance owing to red stones, appear as reddish fire formed with the help of ghee in the form of souls' offer by rishis in full knowledge of 'paratathva'(the reality as to who is the Master of this world). That brilliance also appears to build a fire-like fort around Sri Rangam to prevent Kali Yuga from entering the environs of that holy place ; Your red stones which have comraderie with the young rising sun accentuate the beauty and richness of the mother earth.

The padma raaga stones' effulgence render the mountainous heaps of sins, of those who are not interested in anything excepting the Lord, to have the same fate of flies coming and falling into fire.

*'áyam ánithara - bhōgaan rānjayanveetharaagaan
aruṇamaṇi - ghaṇānaam thaavakaanaam prakuashaḥ
madhuripu - padharakshē, mánkshu jaajvalyamaanaḥ
shalabayathi janaanaam shaashvatham paaparuashim (607)*

ಅಯಂ ಅನಿತರ-ಭೋಗಾನ್ ರಂಜಯನ್ವೀತರಾಗಾನ್

ಅರುಣಮಣಿ-ಗಣಾನಾಂ ತಾವಕಾನಾಂ ಪ್ರಕಾಶಃ |

ಮಧುರಿಪು-ಪದರಕ್ಷೇ, ಮಂಕ್ಷು ಜಾಜ್ವಲ್ಯಮಾನಃ

ಶಲಭಯತಿ ಜನಾನಾಂ ಶಾಶ್ವತಂ ಪಾಪರಾಶಿಂ ||607||

अयमनितरभोगान् रञ्जयन् वीतरागा-
 नरुणमणिगणानां तावकानां पकाशः ।
 मधुरिपुपदरक्षे । मङ्क्षु जाज्वल्यमानः
 शलभयति जनानां शाश्वतं पापराशिम् ॥607॥

18. Mukthaa Páddhathi (611-660)

[Especially in Vishishtadvaita parlance one comes across the three terms viz. bhaddha, mukthha and nithya to indicate their kaarmic state. Briefly, 'bhaddhas' are samsaaris, who should strive in present life to become mukthas (liberated souls). Nithyas are those who are doing eternal kinkarya at Vaikunta to the Lord in the company of Sri Mahalakshmi. As is known, there are four ways (yogas) to move from the 'bhaddha' state to mukthha state : Jnaana - the way of knowledge, Karma - the way of action ; Bhakthi - the way of devotion, and the last which alone is within our grasp is prapatthi, the way of self surrender. Paaduka sahasram is considered a prapatthi kaavya like Srimad Raamaayana. (Wherever there is emphasis on Prapatthi, the author has carefully included such portions in this book, Paadukaa Sahasram).]

The simile here is that just as the jewels embedded in the Paadukas are sub-servient to the Lord so also the three types of Chethanas (bhaddha, mukthha and nithyas are sub-servient to Him. This is their 'swaroopam').

'O Ranganatha paadukas, those who are subservient to the Lord are like plant saplings and the water for their growth is provided by the rays emanating from the jewels embedded in You ; the array of jewels/stone (navarathanas) appears as reflection of the moon from the Lord's nails ; in order to adorn His head with that array of moon reflections, Shiva seems to be bowing to wear You on his head...You appearing exquisite with the groups of rays from precious stones appear as a boat to us for crossing this ocean of samsaaram; the brightness of pearls appears like moonlight while the Upanishads are located in the Lord's feet, with your pearly-brightness You seem to efface the impurities (bad writing on the face!) :

*'trayyantha-harmyathalavarṇa - sudhaayithāna
Jyothsnaa vikalpitharuchaa maṇipaadhukē tvam.
mukthaamayee murabhidhangri - sarōjabhaajaam
varṇēna thē shāmayaseeva sathaamavarṇam (632)*

ತ್ರಯ್ಯಂತ-ಹಮ್ಮತಲವರ್ಣ-ಸುಧಾಯಿತೇನ
ಜ್ಯೋತ್ಸ್ನಾ ವಿಕಲ್ಪಿತರುಚಾ ಮಣಿಪಾದುಕೇ ತ್ವಂ ।
ಮುಕ್ತಾಮಯೀ ಮುರಭಿದಂಘ್ರಿ-ಸರೋಜಭಾಜಾಂ
ವರ್ಣೇನ ತೇ ಶಮಯಸೀವ ಸತಾಮವರ್ಣಂ ॥632॥

त्रय्यन्तहर्म्यतलवर्णसुधायितेन
ज्योत्स्ना विकल्पितरुचा मणिपादुके । त्वम् ।
मुक्तामयी मुरभिदङ्घ्रिसरोजभाजां
वर्णेन ते शमयसीव सतामवर्णम् ॥632॥

When Bharatha wore the Paadukas on his head, Swami Desikan says the brilliance of pearls appeared to provide a white parasol in addition to the traditional white umbrella which covers Him. The same also appears as Kalpavriksha's flower-array along His soles' central line (rēkha) ; it, also blending with His nails' sheen, appears as holy water giving holy bath to devatas aspiring to ascend in their positions ; it also appears as offering of flowers to You who is like a delightful dias or a stage to the Lord and when He comes it appears as though He is dancing with joy ; it also appears as moonlight, which soliciting eternal union with the Lord's feet, surrenders to Paadukaa devi ; it gets accentuated by the effulgence of Lord's toe nails - this moonlight like brightness may kindly overcome the death pangs.

When a Chethana offers himself to the Lord he will, it is believed, become a precious stone on the paadukas ; 'aathma jyothishyamitha thamasaam' means that the mukthas have overcome ignorance (thamoguna) (653) ; on seeing the paadukas with precious stones in the shape of nithyas and mukthas, it is said to look like 'Thirumaamanimantapam' (PARAMAPADHAM).

Those paadukas have pearly brilliance which makes the holy Sri Rangam look like the white isle (shwetha dveepa of puraanic fame).

19. Marakatha Páddhathi (661-680)

The paadukas reflect Lord's tatthvas (Realities), and the array of green stones (jade/emeralds) which are linked to Garuda, the Lords bird-vehicle, are embedded on them and I prostrate to them says Swami Desikan ; these stones render the flowers, offered to them green, and emit the same shine as thulasi leaves ; these green, stones embedded in You, appear as though gardens of Thulasi are grown around You and having surrendered to the Lord, it appears You are doing 'Thulasi' Kainkaryam to Him ; these green stones are suffused with the perfume of upanishads..... they are also like leaves for the various branches of Veda emanating from You and also having the brilliance of Lord's toe nails, and this ensemble makes us regard You as unequalled garden Goddess (udyaanalakshmi) hovering around the banks of Cauvery:

*Prachuranigama - shaakaam paaduka ranginasthvaam
chárana nákha mayookaiḥ chaaru pushpaanubandhaam
marakatha - dhalaramyaam manmahē sancharantheem
Kanakasaridhanoop ē kaanchidhudhyaanalakshmeem (675)*

ಪ್ರಚುರನಿಗಮ-ಶಾಖಾಂ ಪಾದುಕೇ ರಂಗಿಣಸ್ತ್ವಾಂ
ಚರಣನಖ-ಮಯೂಖೈಃ ಚಾರು-ಪುಷ್ಪಾನುಬಂಧಾಂ ।
ಮರಕತ-ದಲರಮ್ಯಾಂ ಮನ್ಮಹೇ ಸಂಚರಂತೀಂ
ಕನಕಸರಿದನೂಪೇ ಕಾಂಚಿದುದ್ಧಾನಲಕ್ಷ್ಮೀಂ ॥675॥

ಪ್ರಚುರನಿಗಮಶಾಖಾಂ ಪಾದುಕೇ । ರಕ್ಷಿಣಸ್ತ್ವಾಂ
ಚರಣನಖಮಯೂಖೈಶ್ಚಾರುಪುಷ್ಪಾನುಬಂಧಾಮ್ ।
ಮರಕತದಲರಮ್ಯಾಂ ಮನ್ಮಹೇ ಸಂಚರಂತೀಂ
ಕನಕಸರಿದನೂಪೇ ಕಾಂಚಿದುದ್ಧಾನಲಕ್ಷ್ಮೀಂ ॥675॥

20. Indraneela Páddhathi (680-710)

"To those paadukas which are always decorated by the presence of the Lord and emerald stones, I surrender" ; says Swami Desikan ; those stones render the paadukas, which are atop the Vedas, green and there is no old age for Vedas in the form of greying - the Vedas are eternal ; You, with the effect of the greenish shine emitted by

these stones obtain for them the Lord's green coloured saaroopya once they have discovered that Lord Naaraayan alone and no other god is supreme.'

'O Ranganaatha's Paadukas, Your green-coloured effulgence emitted by the emeralds is like a key for opening the door of liberation (moksha) to us, so I surmise' says Swami Desikan:

*'abhanguraam achyuthapaadarakshē
maanyaam mahaaneelaruchim tvadheeyaam
nishreyasa - dvaara - kavaatikaayaaḥ
shankē samudhgaarāna - kunchikaam naḥ (688)*

ಅಭಂಗುರಾಂ ಅಚ್ಯುತಪಾದರಕ್ಷೇ
ಮಾನ್ಯಾಂ ಮಹಾನೀಲರುಚಿಂ ತ್ವದೀಯಾಂ ।
ನಿಶ್ರೇಯಸ-ದ್ವಾರ-ಕವಾಟಿಕಾಯಾಃ
ಶಂಕೇ ಸಮುದ್ಭಟನ-ಕುಂಚಿಕಾಂ ನಃ ॥688॥

ಅಭङ್ಗುರಾಮಚ್ಯುತಪಾದರಕ್ಷೇ । ಮಾನ್ಯಾಂ ಮಹಾನೀಲರुचि त्वदीयाम् ।
निःश्रेयसद्वारकवाटिकायाः शङ्के समुत्पा(द्भा)टनकुञ्चिकां नः ॥688॥

Swami Desikan says : 'the emeralds and such green stones etched on You Paadukas, are like a key to the door of liberation (moksha) and the yogis concentrating on them achieve union with God ; they (emeralds) converted day into night with their shine enabling gopikas to meet Krishna, even during day without fear of elders. You are appearing charming with emeralds which are like Sri Mahalakshmi's eyes and Lord's various 'forms' and appear gloriously like Saaligrama, Ayodhya etc. and in fact excel them being lauded by 'munis'.'

See the similes and metaphors in this hymn 'O Sri Ranganaatha's Paadukas, You are green in colour and the emeralds apply as though, mascara to your eyes ; they are like curtains to dancing poses ; they are like Yamuna to the knowledge named Ganges ; they are thamaala-tree-forests on the banks of the ocean named 'Mukundha' ; they are like curly tresses of Sri Mahalakshmi and other beauties ; they are like the traditional adornment viz. 'thilaka' on the face of Vedas.'

'akshṇorāṇjanakalpanā yavanikā laasya prasoothēghatheḥ
chidhgangā - yamunā - mukundha - jaladhērvēlā

thamaalaaṇāvi

Kaanthā - Kunthāla - santhathih shruthivadhoo -

kasthoorikaalankriya

nithyam ráthnapádhāvani spurathi thē neela maṇishrēṇikā

ಅಕ್ಷೋರಂಜನಕಲ್ಪನಾ ಯವನಿಕಾ ಲಾಸ್ಯಪ್ರಸೂತೇರ್ಗತೇಃ

ಚಿದ್ಗಂಗಾ-ಯಮುನಾ-ಮುಕುಂದ-ಜಲಧೇರ್ವೇಲಾ ತಮಾಲಾಟವೀ ।

ಕಾಂತಾ-ಕುಂತಳ-ಸಂತತಿಃ ಶ್ರುತಿವಧೂ-ಕಸ್ತೂರಿಕಾಲಂಕ್ರಿಯಾ

ನಿತ್ಯಂ ರತ್ನಪದಾವನಿ ಸ್ಪುರತಿ ತೇ ನೀಲಾ ಮಣಿಶ್ರೇಣಿಕಾ ||707||

ಅಕ್ಷೋರಂಜನಕಲ್ಪನಾ ಯವನಿಕಾ ಲಾಸ್ಯಪ್ರಸೂತೇರ್ಗತೇಃ-

ಶ್ವಿದ್ಗಂಗಾಯಮುನಾ ಮುಕುಂದಜಲಧೇರ್ವೇಲಾತಮಾಲಾಟವೀ

ಕಾಂತಾಕುಂತಲಸಂತತಿಃ ಶ್ರುತಿವಧೂಕಸ್ತೂರಿಕಾಲಂಕ್ರಿಯಾ

ನಿತ್ಯಂ ರತ್ನಪದಾವನಿ ಸ್ಪುರತಿ ತೇ ನೀಲಾ ಮಣಿಶ್ರೇಣಿಕಾ ||707||

'O Sri Ranganaatha Paadukas, we reckon that the honey flowing from the Lord's lotus feet has solidified into the form of Paadukas. The emeralds that are arranged on You are still silent and remind one as the bees who have been intoxicated with alcoholic drink', says Swami Desikan.

21. Bhimba Prathibimba Páddathi (701-730)

The intricate details of reflections emanating together from the precious stones inlaid on paadukas are described in this paddathi. Bharatha used to wonder at his own reflection produced by the stones in the Paaduka which used to give him the impression that he himself was sitting on the 'Raajyaasanam', whereas it was the Paaduka which was adorning it. After all God had wished him to sit on the throne anyway !.

'O Sri Ranganaatha's paadukas, sometimes the king of birds, Garuda, is seen to be reflected from You ; Gods find their reflections on the precious stones on You. The Lord gets reflected as He approaches You from the emerald/jade/opal stones ingrained in You. When the Lord is romantically moving about in this secret haven (antahpura) the women there get reflected in You.'

'O Paadukaa devi, as you know Lord Krishna assumed multiple bodies in Dwaaraka to be able to entertain Himself with each gopika, interested in romantic sports. That Lord experiences You in thousands of forms, reflected as He is in the multiple arrays of precious stones:

*'Ekaam ekaḥ khila niraviśath paadukē dwaarakaayaam
Kreedāyogeekrutha - bahuthanuhu shoḍaśa-sthree-sahasrē
shuddhē dēvi tvadhupanihithē bimbhithō rathnajaalē
bhunkthē nithyam sa kalu bhavatheem bhoomikaanaam
sahasraiḥ (729)*

ಏಕಾಂ ಏಕಃ ಕಿಲ ನಿರವಿಶತ್ ಪಾದುಕೇ ದ್ವಾರಕಾಯಾಂ
ಕ್ರೀಡಾಯೋಗೀಕೃತ-ಬಹುತನುಃ ಷೋಡಶ-ಸ್ತ್ರೀ-ಸಹಸ್ರೇ ।
ಶುದ್ಧೇ ದೇವಿ ತ್ವದ್ವಪನಿಹಿತೇ ಬಿಂಬಿತೋ ರತ್ನಜಾಲೇ
ಭುಂಕ್ತೇ ನಿತ್ಯಂ ಸ ಖಲು ಭವತೀಂ ಭೂಮಿಕಾನಾಂ ಸಹಸ್ರೈಃ ॥729॥

एकामेकः किल निरविशत्पादुके । द्वारकायां
क्रीडायोगी कृतबहुतनुः षोडशस्त्रीसहस्रे ।
शुद्धे देवि । त्वदुपनिहिते बिम्बितो रत्नजाले
भुङ्क्ते नित्यं स खलु भवती भूमिकानां सहस्रैः ॥729॥

22. Kanchana Páddhathi (731-750)

Kaanchana, meaning gold, was used to make Sri Ranganaatha's Paadukas. When the Lord walked on the sands on the bank of Cauvery, the river itself acquired a lustre and became famous by the name 'Kanakaapaga' ('Kanaka' meaning gold, 'aapaga' being the term for river).

Swami Desikan says that he prostrates to the Paadukas which have holy intent and nature, have indescribable beauty (despite his describing them in 1000 and odd hymns !), golden, and deserving of Sri Ranganaatha's feet, suitable for lofty status (of the Lord) and occupying His feet.

'O Ranganaatha Paadukas, You are shining like the lightning ; You exhibit indescribable golden appearance ; You always bless us with the treasure of 'moksha' (liberation) ; You are shining just

like the neck of peacocks ; You are able to render the Lord golden-hued right upto the tip of the toe nails.'

'O Paadukas, having the perfume named the Vedas and residing in the beautiful lotus pond, You are effulgent as a golden lotus. Multi-sport-driven, having the green body brilliance like the emeralds, holding a bow named Shaarnaga, the Lord is experiencing You all the time just like the bees :'

*'surabhi -nigama -gandhaa saumyapadmaakarasthaa
Kanaka - Kamalineeva prekshyasē paadukē tvam
bramara iva sadhaa tvaam praaptha - naanaa - vihaaraḥ
shathamakha - manineelaḥ sēvathē shaarnaga dhanvaa (743)*

ಸುರಭಿ-ನಿಗಮ-ಗಂಧಾ ಸೌಮ್ಯಪದ್ಮಾಕರಸ್ಥಾ
ಕನಕ-ಕಮಲಿನೀವ ಪ್ರೇಕ್ಷ್ಯಸೇ ಪಾದುಕೇ ತ್ವಂ ।
ಭ್ರಮರ ಇವ ಸದಾ ತ್ವಾಂ ಪ್ರಾಪ್ತ-ನಾನಾ-ವಿಹಾರಃ
ಶತಮಖ-ಮಣಿನೀಲಃ ಸೇವತೇ ಶಾರ್ಙ್ಗಧನ್ವಾ ||743||

ಸುರಭಿನಿಗಮಗ್ಧಾ ಸೌಮ್ಯಪದ್ಮಾಕರಸ್ಥಾ
ಕನಕಕಮಲಿನೀವ ಪ್ರೇಕ್ಷ್ಯಸೇ ಪಾದುಕೇ । ತ್ವಮ್ ।
ಭ್ರಮರ ಇವ ಸದಾ ತ್ವಾಂ ಪ್ರಾಪ್ತನಾನಾವಿಹಾರಃ
ಶತಮಖಮಣಿನೀಲಃ ಸೇವತೇ ಶಾರ್ಙ್ಗಧನ್ವಾ ||743||

'O golden paadukas, it is common knowledge that gold becomes purified through fire (agni). Since the Lord keeps seeing You all the time and since agni wears You on his head, agni himself gets purified. You, having 'golden' beauty, praised in Raamaayana (by Sukhraachaarya), the haven for aachaaryas (gurus) and scholars, worshipped by brahmins, enjoying the glory of being below the feet of Vishnu, You are indeed great bringing good (shubha) to all.

23. Shesha Paddhathi (751-760)

Anantha, the multi-hooded serpent couch on whom the Lord rests and is a shesha to God like all of us. God being the 'aadhi' (the source of everything), Anantha the sesha serving Him acquired the name 'Adhishesha'.

'Doing service to the Lord always being Your swaroopa and since You became apparent through Aadhisessa, I consider You as a Jeevaathma, one who is subservient to the Lord ; Aadhisessa desired uninterrupted contact with the Lord's feet, and therefore manifested himself as Lord's Paadukas as per Yaamunaachaarya', says Swami Desikan.

'O Paadukas, when Bharatha lifted You and rested on his head, despite Lakshmana being Aadhisessa's avataara himself, he bowed to you from a distance and is there any surprise in this act? Didn't Sri Ranganaatha, the son of Dasaratha Himself, worship Himself (as Raama):'

*bharatha - shirasi lagnaam paaduke dhoorathasthvaam
swathanumapi vavandhe lakshmanaḥ sēshabhothaḥ
Kimidhamiha Vichithram nithyayukthassisheve
dasharathathanayassān ranganaathaḥ svameva (757)*

ಭರತ-ಶಿರಸಿ ಲಗ್ನಾಂ ಪಾದುಕೇ ದೂರತಸ್ತ್ವಾಂ
ಸ್ವತನುಮಪಿ ವವಂದೇ ಲಕ್ಷ್ಮಣಃ ಶೇಷಭೂತಃ |
ಕಿಮಿದಮಿಹ ವಿಚಿತ್ರಂ ನಿತ್ಯಯುಕ್ತಸ್ಸಿಷೇವೇ
ದಶರಥತನಯಸ್ಸಾನ್ ರಂಗನಾಥಃ ಸ್ವಮೇವ ||757||

ಭರತಶಿರಸಿ ಲಗ್ನಾಂ ಪಾದುಕೇ | ದೂತಸ್ತ್ವಾಂ
ಸ್ವತನುಮಪಿ ವವಂದೇ ಲಕ್ಷ್ಮಣಃ ಶೇಷಭೂತಃ |
ಕಿಮಿದಮಿಹ ವಿಚಿತ್ರಂ ನಿತ್ಯಯುಕ್ತಃ ಸಿಷೇವೇ
ದಶರಥತನಯಃ ಸನ್ ರಙ್ಗನಾಥಃ ಸ್ವಮೇವ ||757||

24. Dvandhva Paddhathi (761-780)

The Paadukas are shaped in the form of the sanskrit letter 'om' propounding Jeevaathma - Paramaathma relationship and hence this paddhathi is known as dvandva paddhathi. 'For the protection of the two beings, sentient (living) and insentient (non-living), the two great qualities of the Lord Viz kindness and granting of pardon have manifested in the form of Sri Ranganaatha's two paadhukas, which also protect those who have surrendered to the Lord, from any danger emanating from two types of creations. viz devathas and humans ; just uttering the two names, Sudarshana

and Paanchajanya, found in the two Paadukas as also merely seeing or hearing their names, all sufferings of those who have surrendered to God are destroyed, says Swami Desikan.

'To execute any action two types of efforts are required: God's grace/ godly energy and man's own effort. The two thaayaars, Sridevi and Bhodevi being eternally present with the Lord, the bad actions by people are made to be excused by the Lord, through Their grace. Imagine if the two Paadukas were not to be present to plead on our behalf, what would have been our lot ?

*paarshvayōssarasija - vasundharē
paadayōscha - maṇipaadukē yuvaam
sannikarshatha na chēnmadhudhvishaḥ
kim karishyathi kruthaagasaam ganah (767)*

ಪಾರ್ಶ್ವಯೋಸ್ಸರಸಿಜಾ-ವಸುಂಧರೇ
ಪಾದಯೋಶ್ಚ - ಮಣಿಪಾದುಕೇ ಯುವಾಂ ।
ಸನ್ನಿಹರ್ಷಥ ನ ಚೇನ್ನದ್ವಿಷಃ
ಕಿಂ ಕರಿಷ್ಯತಿ ಕೃತಾಗಸಾಂ ಗಣಃ ||767||

पार्श्वयोः सरसिजावसुन्धरे पादयोश्च मणिपादुके । युवाम् ।
सन्निकर्षथ न चेन्मधुद्विषः किं करिष्यति कृतागसां गणः ||767||

The two paadukas appear as nithya Vibhoothi (Vaikunta) and Leela Vibhoothi (Lord's kingdom here) and as per shaastras the former is three fourths and the latter a quarter in size.

Describing the Paaduka's movements, Swami Desikan says while the first step it keeps is morning, and the succeeding one appears to be evening for us ; they are like yoga and kshema or *getting what you don't have and maintaining what has already been given.*

25. Sannivesha Páddhathi (781-800)

Paaduka's shape and appearance are described in this paddhathi. The paadukas assume the size of Lord's holy feet as per His will, be it very small (atomic) or sky-size, depending on His manifestation.

'In Vaamanaavathaara His feet were that of a small boy while as Trivikrama they assumed enormous proportions. Those who are familiar with Paancharaathraagama, remind themselves of the Paadukas by applying marks on their body (oordhrapundra). The golden maangalyasoothras have your symbol etched on them. You look like Sudarshana Yanthra !" says Swami Desikan.

'O Paadukas, the size of the feet assumed by the Lord was not adequate ; those limitless and immeasurable feet were snugly measured by you.

*aprabhoothamabhavajjagathrayam
yasyamaathum udhithasya paadhukē
aprameyamamithasya táthpadham
nithyamāva nānu sammitham tvayaa (795)*

ಅಪ್ರಭೂತಮಭವಜ್ಜಗತ್ತಯಂ
ಯಸ್ಯ ಮಾತುಂ ಉದಿತಸ್ಯ ಪಾದುಕೇ ।
ಅಪ್ರಮೇಯಮಮಿತಸ್ಯ ತತ್ಪದಂ
ನಿತ್ಯಮೇವ ನನು ಸಮಿತ್ತಂ ತ್ವಯಾ ॥795॥

ಅಪ್ರಭೂತಮಭವಜ್ಜಗತ್ತಯಂ ಯಸ್ಯ ಮಾತುಮದಿತಸ್ಯ ಪಾದುಕೇ ।
ಅಪ್ರಮೇಯಮಮಿತಸ್ಯ ತತ್ಪದಂ ನಿತ್ಯಮೇವ ನನು ಸಮಿತ್ತಂ ತ್ವಯಾ ॥795॥

With famed Sri Ranganaatha of Sri Rangan, the key actor assuming manifestations as required by circumstances like Vaamana etc, for protection of the world, and as per Your instructions as though this dance-like world protection taking place, it appears You are also assuming different 'dance' forms in keeping with His manifestations.

26. Yanthrikaa Páddhathi (801-810)

The 'mechanical' details of Paadhukas are covered in this paddhathi.

'Yanthrikaa' is the contrivance on the paadhukas which hold and secure the Lord's feet to the Paadhukas ; it grips the bigtoe and the next toe, and it is difficult to walk without Yanthrikaa. If paadhukas are like 'pranava', the letter's half syllable 'ám' is 'jeeva vaachaka' or represents jeeva. Paadhukas' hold itself, it means, is jeeva' says Swami Desikan.

"'O Paadhukas,' the Yanthrike' which secures the Lord's toes appears as the index finger symbol ordering the protection of the world, it appears ? :"

*shankē bhavathyaah subhagam pratheekam
rangēsha - paadhaanguḷi sangrahaartham
thraaṇaaya paadhavāni viṣṭapaanaam
aanjnaakareem ānguli - mudhrikaanthē (806)*

ಶಂಕೇ ಭವತ್ಯಾಃ ಸುಭಗಂ ಪ್ರತೀಕಂ
ರಂಗೇಶ-ಪಾದಾಂಗುಲಿ-ಸಂಗ್ರಹಾರ್ಥಂ ।
ತ್ರಾಣಾಯ ಪಾದಾವನಿ ವಿಷ್ಠಪಾನಾಂ
ಆಜ್ಞಾಕರೀಂ ಅಂಗುಲಿ - ಮುದ್ರಿಕಾಂ ತೇ ||806||

ಶङ್ಕೇ ಭವತ್ಯಾಃ ಸುಭಗಂ ಪ್ರತೀಕಂ ರಣೇಶಪಾದಾಂಗುಲಿಸಂಗ್ರಹಾರ್ಥಮ್ ।
ಕ್ರಣಾಯ ಪಾದಾವನಿ । ವಿಷ್ಠಪಾನಾಮಾಜ್ಞಾಕರೀಮಂಗುಲಿಮುದ್ರಿಕಾಂ ತೇ ||806||

27. Rekhaa Paddhathi (811-820)

The imprint of lines, rekhas, transferred as it were, from the Lord's feet is described. Significantly it is supposed to reassure that Vedas will not vanish during the deluge (pralaya). Swami Desikan says 'Quite different and unique from these rekhas are those produced by collisive friction of the crowns of gods (devathas) when they vie with each other as they prostrate, when You appear as though You are the sole queen of the world.'

'O Paadhukas, hundreds of lines (rekhas) formed by the collisive friction of holy divine beings driven by extreme bhakthi appear to have superior greatness and they produce a unique glitter in You.

*bhakthya muhuḥ praṇamāthaam thridhashēshvaraanaam
Koṭeera - koṭi - káshaṇaadhupajaayamaanaish
aabhaathi shauri - charanaadhádhikaanubhaavaa
rekhaashathaisthava pádhaavani kaapi rekhaa (818)*

ಭಕ್ತ್ಯಾ ಮುಹುಃ ಪ್ರಣಮತಾಂ ತ್ರಿದಶೇಶ್ವರಾಣಾಂ
ಕೋಟೀರ-ಕೋಟಿ-ಕಷಣಾದುಪಜಾಯಮಾನ್ಯಃ ।
ಆಭಾತಿ ಶೌರಿ-ಚರಣಾದಧಿಕಾನುಭಾವಾ
ರೇಖಾಶತ್ಯಸ್ತ್ವಪ ಪದಾವನಿ ಕಾಪಿ ರೇಖಾ ||818||

ಭಕ್ತ್ಯಾ ಮುಹುಃ ಪ್ರಣಮತಾಂ ತ್ರಿದಶೇಶ್ವರಾಣಾಂ
 ಕೋಟೀರಕೋಟಿಕೃಷ್ಣಾದುಪಜಾಯಮಾನೈಃ |
 ಆಭಾತಿ ಶೌರಿಚರಣಾದಧಿಕಾನುಭಾವಾ
 ರೇಖಾಶತೈಸ್ತವ ಪದಾವನಿ ! ಕಾಽಪಿ ರೇಖಾ ||818||

28. Subhaashitha Paddhathi (821-830)

The moral aspects flowing from Paadhukas ruling Ayodhya despite the absence of Raama are highlighted. Good persons will never give up their karma, wherever they are, and everything depends on God's will.

Talking about the Lord's miracles, Swami Desikan says : Sri Raama throwing a blade of grass in the direction of Kaakaasura turned into a brahmaasthra ; the holy ocean became a victim of Sri Raama's arrow. The Paadukas left by the Lord ruled the earth.

Yet another miracle of superlative proportions! Despite Dásharatha willing to transfer power to Sri Raama and this also having had the people's consent ended up differently - true to his promise Dásharatha gave it to Bharatha, as desired by Sri Raama's step-mother, but it was left to Paadukas to rule the land; no one excepting God knew this happening! Amazing indeed!.

On the one hand the Paadhukas on the Lord's feet led the walking, while on the other it accounted for good administration. To assume that a particular one is expected to undertake such and such an action is not certain ; all things are subject to the Lord's will.'

'gathihēthurabhooth kvachithpadhē
 sthithi - hēthurmanīpaadhukaa kvachith
 na hi vasthushu shakthi - nischayaḥ
 niyathihē kēvalameeshvarēchhayaa (829)

ಗತಿಹೇತುರಭೂತ್ ಕ್ವಚಿತ್ಪದೇ
 ಸ್ಥಿತಿ-ಹೇತುರ್ಮಣಿಪಾದುಕಾ ಕ್ವಚಿತ್ |
 ನ ಹಿ ವಸ್ತುಷು ಶಕ್ತಿಸ್ತಿಶ್ಚಯಃ
 ನಿಯತಿಃ ಕೇವಲಮೀಶ್ವರೇಚ್ಛಯಾ ||829||

गतिहेतुरभूत् कचित्पदे स्थितिहेतुर्मणिपादुका क्वचित् ।

न हि वस्तुषु शक्तिनिश्चयो नियतिः केवलमीश्वरेच्छया ॥829॥

29. Prakeerna Páddhathi (831 -910)

While previous páddhathis dealt with stated subjects, multiple aspects are covered in this páddhathi. Various avathaaras of God and absolutely matching manifestations of the Thaayaar (His consort) as also varied nature and power of Paadhukas are described in this paddhathi.

Swami Desikan notes that 'Paadhukas enjoy the distinction of entering the Lord's bedroom ; they produced the effulgence of a thousand suns in a trice during deluge ; Sri Ranganaatha's lotus feet are like hero (naayaka) and paadukas are like naayaki ; as the Lord nears the paadukas to wear them, He gets reflected in the emeralds (green stones) ; and the rubies (red stones) which surround the emeralds appear as fruits and the former (emeralds) themselves as banyan leaves reminding one of the Lord sleeping on the milky ocean.

*shonōpalaischarana - rakshini sāmshritheshu
chaayaathmanaa marakatheshu thavaavagaadaḥ
anvēthi shaurirabhithaḥ phalapankthi - shōbhini
aathmaanameva shayithām vātapathra - madhye (841)*

ಶೋಷೋಪಲೈಶ್ಚರಣ-ರಕ್ಷಿಣಿ ಸಂಶ್ರಿತೇಷು
ಛಾಯಾತ್ಮನಾ ಮರಕತೇಷು ತವಾವಗಾಡಃ |
ಅನ್ವೇತಿ ಶೌರರಭಿತಃ ಫಲಪಂಕ್ತಿ-ಶೋಭಿನಿ
ಆತ್ಮಾನಮೇವ ಶಯಿತಂ ವಟಪತ್ರ-ಮಧ್ಯೇ ||841||

ಶೋಗೋಪಲೈಶ್ಚರಣರಕ್ಷಿಣಿ ಸಂಶ್ರಿತೇಷು
ಛಾಯಾತ್ಮನಾ ಮರಕತೇಷು ತವಾವಗಾಡಃ |
ಅನ್ವೇತಿ ಶೌರರಭಿತಃ ಫಲಪಂಕ್ತಿಶೋಭಿ-
ನ್ಯಾತ್ಮಾನಮೇವ ಶಯಿತಂ ವಟಪತ್ರಮಧ್ಯೇ ||841||

'O Paadhukas, when Sri Raama left for forests and Dasharatha passed away, there was utter darkness and You did away with that

darkness with Your bright glitter arising from precious stones and laid the foundation for 'raghukula' to rise once again ; You are like 'Vaagdevi, Saraswathi and like bees on Lord's lotus feet resembling Vedas ; You are their presiding deity ; effulgent and glittering with thousands of precious stones, as You are, (Sri Ranganaatha who wakes up depending on You), scholars surmise that He Himself is at the centre of ' savithramandala', Sri Sooryanaaraayana ; You with Your melodious sounds seem to warn those of heretic faiths that the Lord is 'paratattva' (supreme Reality) ; You seem to combine the sun (shining quality), Agni (purifying quality) and the Moon (cooling ability), and the Lord Himself has all these, endowed with Your glitter and melodious sounds. The Lord as He passes the secret resting place, appears to throw a flood of bewitching arrows at the women there.

'O Paadukas, with Your melodious sounds, You appear, with Your rays to tie the mangalasoothra on Vedas in the form of young ladies getting married to the Lord of Vaikunta ; You also seem to mar the field of action of Káli on the banks of Cauvery ; You protected young Krishna's tender feet at the time of His putting it on the fiery hood of Kaalinga; both You and rishis are closely holding the Lord's lotus feet - both walk for the good of the world and just as You have pearls and corals, rishis have knowledge and love:-

*prap̥ihitha - padhapadmaa paadhukē rangabarthuh
shubhatharagathihēthuh chaarumukthaa pravaalaa
sthirapañitharaagaam shuddhabodhaanu banddhaam
swajanayasi muneenaam thvanmayeem chitthavrutthim (886)*

ಪ್ರಣಿಹಿತ-ಪದಪದ್ಮಾ ಪಾದುಕೇ ರಂಗಭರ್ತುಃ
ಶುಭತರಗತಿಹೇತುಃ ಚಾರುಮುಕ್ತಾಪ್ರವಾಲಾ |
ಸ್ಥಿರಪರಿಣತರಾಗಾಂ ಶುದ್ಧಬೋಧಾನುಬಂಧ್ವಾಂ
ಸ್ವಜನಯಸಿ ಮುನೀನಾಂ ತ್ವನ್ಮಯೀಂ ಚಿತ್ತವೃತ್ತಿಂ ||886||

ಪ್ರಣಿಹಿತಪದಪದ್ಮಾ ಪಾದುಕೇ | ರಙ್ಗಭರ್ತುಃ
ಶುಭತರಗತಿಹೇತುಶ್ಚಾರುಮುಕ್ತಾಪ್ರವಾಲಾ |
ಸ್ಥಿರಪರಿಣತರಾಗಾಂ ಶುದ್ಧಬೋಧಾನುಬಂಧ್ವಾಂ
ಸ್ವಜನಯಸಿ ಮುನೀನಾಂ ತ್ವನ್ಮಯೀಂ ಚಿತ್ತವೃತ್ತಿಮ್ ||886||

'O Paadukaas, when being awake itself, the Lord transfers all his load (!) on to You and that being so need one ask whether He vests in You all the responsibility of protecting the world ? Just like the Lord enters Mahaanadhi holding Sri Mahalakshmi's hand, so also does He very softly enter You, the padhukaas - the comparison here is that of Paadukas with Mahaanadhi. Your orderly stepping is like recitation of Vedas by the goshti (Veda group) in alternate modes ; You are having glorious complexion and figure serving as a model to Chathurmukha Brahma for creation of women.

'Replete with thunder, blue as sapphire, roaring delightfully, pouring rain heavily, filled with lightning is the array of clouds in the sky and the way the peacock dances on seeing it with its plumage fully spread, so does Shiva, on seeing You at the Lord's feet appearing blue, bedecked with precious stones like sapphire, pearls, opal etc, with melodious sounds and delightful movements, dance with his head with the moon shaking and expressing love and devotion.

Through the holy Koorma/Aadhisesha/Diggajas (eight elephants)/ mountains (various forms of the Lord), He is wearing You as He walks through these manifestations', says Swami Desikan.

30. Chithra Páddhathi (911-950)

'Chithra Paddhathi is a rare jewel of poetic eminence, wherein Swami Desikan's genius reaches a crescendo, the heights of which have been rarely matched. Composed in shragdhara metre with each pada having 21 letters, this páddhathi renders the scholars exuberant while describing it.

A cursory reading even by a layman gives him pleasurable experience. There are picturesque formations revealing the poet's imaginative skill; pictures, chithras as they are known, have equally exquisite message for the readers. In fact there are slokas which are not easy to understand even by scholars and if Swami Desikan had not provided explanations himself, they would have remained mere poetry. Appaiah Deekshithar, himself a great scholar and philosopher, has written a commentary on 'chithra paddhathi.'

'O Sri Ranganaatha paadhukas, do you know something amazing?' addresses Swami Desikan : 'appropriate to a Yuga the Lord assumes

different hues, and You (Paadhukas) too adorn Yourself simultaneously multi-coloured stones :

*'shrunu the paadhukē chithram chithraabhirmanirvirbhōh
yugakramabhuvō varnaan yugapādhvahasē swayam. (912)*

ಶ್ರವಣ ತೇ ಪಾದುಕೇ ಚಿತ್ರಂ ಚಿತ್ರಾಭಿರ್ಮಣಿರ್ವಿಭೋಃ |
ಯುಗಕ್ರಮಭುವೋ ವರ್ಣಾನ್ ಯುಗಪದ್ವಹಸೇ ಸ್ವಯಂ ||912||

ಶೃಣು ತೇ ಪಾದುಕೇ | ಚಿತ್ರಂ ಚಿತ್ರಾಭಿರ್ಮಣಿರ್ವಿಭೋಃ |
ಯುಗಕ್ರಮಭುವೋ ವರ್ಣಾನ್ ಯುಗಪದ್ವಹಸೇ ಸ್ವಯಂ ||912||

'Let the Paadhukas, which are like flow of auspiciousness, ensure the end of samsaeric life ; they eliminated all the sins, they drove away all the sufferings of devathas and they came down from Brahma to Ayodhya ; they could outshine the sun himself' :-

*raamapaadhagathaa bhaasa
saa bhaathaagadhapaamara
kaadhupaanam cha kaasahyaa
hyaasa kaanchana - paadhukaa (919)*

ರಾಮಪಾದಗತಾ ಭಾಸಾ
ಸಾ ಭಾತಾಗದಪಾಮರಾ |
ಕಾದುಪಾನಂ ಚ ಕಾಸಹ್ಯಾ
ಹ್ಯಾಸ ಕಾಂಚನ-ಪಾದುಕಾ ||919||

✓ Palindrome

ರಾಮಪಾದಗತಾ ಭಾಸಾ ಸಾ ಭಾತಾಗದಪಾಮರಾ |

ಕಾದುಪಾನಂ ಚ ಕಾಸಹ್ಯಾ ಹ್ಯಾಸ ಕಾಂಚನಪಾದುಕಾ ||919||

One can try reading in the reverse order of (a) and (b) in two lines each ; 2nd line paadha becomes the first line paadha, and the 4th line paadha becomes the third line paadha.

The paadhukas indeed led to the birth of poetic creations such as Raamaayana for the upliftment of the world as a whole ; worshipped by the rishis who just live on water ; that which has flowers offered at regular times of worship ; those which confer fulfillment of ones desires, are all suitable like Vishnu Himself (that is, as correct as Vishnu) ; those which enable crossing 'samsaara',

those which remain not fully described even by the kings of poetry like Vaalmeeki and makes high-pitched notes during travel, are Raama Paadukas : this is true indeed !.

Just look at poetic constructions of the following:-

*paapaadhapaa paadhapaapa paadhapaadhadha paadhapaa
dhápaadhdhápa paadhapaadha paadhapaadhdháda paadhapaa*

ಪಾಪಾದಪಾ ಪಾದಪಾಪಾ ಪಾದಪಾದದಪಾದಪಾ |

ದಪಾದಪಾ ಪಾದಪಾದ ಪಾದಪಾದದ ಪಾದಪಾ ||933||

पापादपापादपापाऽपादपाददपादपा ।

दपादपा पादपाद पादपाद दपादपा ॥९३३॥

This means, in short : sinless paddhuka which gives glitter to the Lord's feet and protects its own glitter, gives protection to those who offer Paadukas which have the holy - abhisheka - water with protective ability and obtain protection to eliminate sins ; these Lord's paadukas saved me from sinning. See again -

yaayaayaayaayaaya yaayaa
yaa yaayaa yaayaayaaya
yaayaa yaayaa yaayaa yaayaa
yaayaa yaayaa yaayaa yaayaa (936)

ಯಾಯಾಯಾಯಾಯಾಯಾಯಾ ಯಾಯಾ

ಯಾ ಯಾಯಾ ಯಾಯಾಯಾಯಾ ।

ಯಾಯಾ ಯಾಯಾ ಯಾಯಾ ಯಾಯಾ

ಯಾಯಾ ಯಾಯಾ ಯಾಯಾ ಯಾಯಾ ||936||

यायायायायायाया यायायायायायाया ।

यायायायायाया या या या या या या या या ॥९३६॥

What can one make out of this or of the following:-

paadhapaa paadhapaa paadhapaa paadhapaa
 paadhapaa paadhapaa paadhapaa paadhapaa
 paadhapaa paadhapaa paadhapaa paadhapaa
 paaddhapaa paadhapaa paaadhapaa paadhapaa (939)

ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ
 ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ
 ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ
 ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ ಪಾದಪಾ ||939||

ಪಾದಪಾಪಾದಪಾಪಾದಪಾಪಾದಪಾ ಪಾದಪಾಪಾದಪಾಪಾದಪಾಽಪಾದಪಾ
 ಪಾದಪಾಪಾದಪಾಪಾದಪಾಪಾದಪಾ ಪಾದಪಾಪಾದಪಾಪಾದಪಾಽಽಪಾದಪಾ ||939||

While the summarised meaning for (936) is : those paadhukas which are for Vishnu, for auspiciousness, for knowledge produce good intentions, in company with the Lord's lotus feet for eliminating enemies, etc etc have such glory ! and for (939) : those which can give salvation to both sentient and insentient beings, able to protect both leela vibhoothi (world here) and nithya vibhoothi (Vaikunta), increases the desire to worship the Lord etc etc are indeed his Paadhukas.

Extremely deserving to be worshipped, giving protection to one and all, ever smiling, having the perfect One as Your spouse, the Empress that You're, having unique ecstasy, the all knowing, having the 'a kaara' termed world protector under Your control, renowned as care-taker of the Lord's lotus-feet, O Paadhukaa devi, You are My delightful friend.

31. Nirvédha Páddhathi (951-970)

So far one has seen Sriman Naaraayana's supermacy through the medium of Paadukas that is, His paratathva, the Supreme Reality. In the present páddhathi, Swami Desikan deals with the next important Vishistadvaitic concept viz. Hita (which is defined as the route or method or upaaya to attain the Lord) ; Hita leads one to Parama purushaatha, the Lord. The routes are two-fold, bhakthi and prapatthi ; the former is not within easy reach of ordinary folk but prapatthi is a simpler way for one and all, and even bhakthi maarga at some point has to include prapatthi.

While the paadhukas are always ready to reach us to our goal, our minds keep wandering. Therefore Swami Desikan addresses Paadukaa devi requesting Her to think about us even though we are not thinking about Her - is not the calf always in the mind of

the cow? Similarly Paadukaa devi should uplift us forgetting our faults.

‘O Ranganaatha Paadhukas, despite knowing that Chathurmukha Brahma’s life is not without end, I have not been meditating on You ; eventhough I do not think about You, should You not think about me ? ; looks like You are intoxicated by the nectar of Lord’s lotus feet (!), how else then can You disregard my entreaties? caught in the web of aadhyathmika/aadhibhauthika/aadhidaivika sufferings and the three purushaarthas (Dharma/artha/kaama), You appear the only solid hope for attaining the fourth Purushaarth (moksha):

*vyaamuhyathaam thrividhathapamaye nidhaage
maaya -vishēsha - jánithaasu máreechikaasu
samsprushā - shauri - charanaa charanaavani thvam
stheyaa swayam bhāvasi nascharamē pumarthē (960)*

ವ್ಯಾಮುಹ್ಯತಾಂ ತ್ರಿವಿಧತಾಪಮಯೇ ನಿಧಾಘೇ
ಮಾಯಾ-ವಿಶೇಷ-ಜನಿತಾಸು ಮರೀಚಿಕಾಸು ।
ಸಂಸ್ಪೃಷ್ಠಶೌರಿ-ಚರಣಾ ಚರಣಾವನಿ ತ್ವಂ
ಸ್ಥೇಯಾ ಸ್ವಯಂ ಭವಸಿ ನಶ್ವರಮೇ ಪುಮರ್ಥೇ ||960||

ವ್ಯಾಮುಹ್ಯತಾಂ ತ್ರಿವಿಧತಾಪಮಯೇ ನಿಧಾಘೇ
ಮಾಯಾವಿಶೇಷಜನಿತಾಸು ಮರೀಚಿಕಾಸು ।
ಸಂಸ್ಪೃಷ್ಠಶೌರಿಚರಣಾ ಚರಣಾವನಿ । ತ್ವಂ
ಸ್ಥೇಯಾ ಸ್ವಯಂ ಭವಸಿ ನಶ್ವರಮೇ ಪುಮರ್ಥೇ ||960||

‘O Ranganaatha paadhukas, having surrendered to You and engaged in kainkaryam (service) to You, will I at all ever approach money-intoxicated people for help? Neither do I wish to hear the loud voices of Yama’s henchmen calling me. Come immediately - I want to hear only the welcoming calls from those doing intimate kainkaryam (antharangasēva) to the Lord addressing me as ‘servant of paadhukas’, says Swami Desikan.

32. Phāla Páddhathi (970 -1008)

It is the normal practice of Swami Desikan to talk about the benefits (phala) to the devotees at the end of each sthothra and more so

when he ends a mahaakaavya or an epic creation like 'Paadhukaa Sahasra'. In fact one finds rarely the way he has approached the end of this great work ; "my life's ambition and mission have now been fulfilled !" expresses Swami Desikan. If that be so for him, probably the greatest among aachaaryas, what could one say about the poor souls like us. There is no doubt whatsoever that constant recitation of Paadhukaa Sahasram brings to us immense benefits, the greatest of which is attaining the Lord's lotus feet. It may be recalled that Swami Desikan has averred that reciting this work is equal to the 'Raamaayana paaraayanam.'

Scholars have also talked about material benefits while we are in this world (those benefits subsequently helping us to concentrate on Paadhukas). They have singled out certain slokas which are considered as powerful as 'mantras' themselves. They are mentioned here for the benefit of the readers (it is suggested that interested readers may get 'upadēsham' through proficient teachers and thereon chant them with reverence and devotion to reap the benefits). The following slokas are said to confer such rewards as curing of chronic diseases, alliances materialising for unmarried girls, reunion of estranged couples, etc.etc.

*tadhrajasthava thanōthi paadhukē
maanasaanyakaṭinaani dehinaam
Prastharasya padhaveegathāsya yath
vyaachakaara munidharmadhaarathaam (359)*

ತದ್ರಜಸ್ತವ ತನೋತಿ ಪಾಧುಕೇ
ಮಾನಸಾನ್ಯಕಠಿನಾನಿ ದೇಹಿನಾಂ ।
ಪ್ರಸ್ತರಸ್ಯ ಪದವೀಗತಸ್ಯ ಯತ್
ವ್ಯಾಚಕಾರ ಮುನಿಧರ್ಮದಾರತಾಂ ||359||

ತದ್ರಜಸ್ತವ ತನೋತಿ ಪಾಧುಕೇ । ಮಾನಸಾನ್ಯಕಠಿನಾನಿ ದೇಹಿನಾಮ್ ।
ಪ್ರಸ್ತರಸ್ಯ ಪದವೀಗತಸ್ಯ ಯತ್ ವ್ಯಾಚಕಾರ ಮುನಿಧರ್ಮದಾರತಾಮ್ ||359 ||

★ ★ ★ ★

*madhuvairi padhaambujam bhājanthee
maṇipadhaavani manjushinjithēna*

*paṛaseeva muhaḥ svayam prajāanaam
aparōpanjna mārīśhtashaanthi manthram (387)*

ಮಧುವೈರಿ ಪಾದಾಂಬುಜಂ ಭಜಂತೀ
ಮಣಿಪಾದಾವನಿ ಮಂಜುಶಿಂಜಿತೇನ |
ಪರಸೀವ ಮುಹಃ ಸ್ವಯಂ ಪ್ರಜಾನಾಂ
ಅಪರೋಪಜ್ಞಮರಿಷ್ಟಶಾಂತಿ ಮಂತ್ರಂ ||387||

ಮಧುವೈರಿಪದಾಂಬುಜಂ ಭಜಂತೀ ಮಣಿಪಾದಾವನಿ | ಮಂಜುಶಿಂಜಿತೇನ |
ಪರಸೀವ ಮುಹಃ ಸ್ವಯಂ ಪ್ರಜಾನಾಮಪರೋಪಜ್ಞಮರಿಷ್ಟಶಾಂತಿಮಂತ್ರಮ್ ||387||

★ ★ ★ ★

*shrunōthu rangaadhipathiḥ prajāanaam
aarthadvanim kvaapi samujjihaanam
itheeva mathvaa maṇipaadhuke thvam
mandhaprachaaraiḥ mrudhu shinjithaasi (408)*

ಶೃಣೋತು ರಂಗಾಧಿಪತಿಃ ಪ್ರಜಾನಾಂ
ಆರ್ತಧ್ವನಿಂ ಕ್ವಾಪಿ ಸಮುಜ್ಜಿಹಾನಂ |
ಇತೀವ ಮತ್ವಾ ಮಣಿಪಾದುಕೇ ತ್ವಂ
ಮಂದಪ್ರಚಾರೈಃ ಮೃದು ಶಿಂಜಿತಾಸಿ ||408||

ಶೃಣೋತು ರಂಗಾಧಿಪತಿಃ ಪ್ರಜಾನಾಮಾರ್ತಧ್ವನಿಂ ಕ್ವಾಪಿ ಸಮುಜ್ಜಿಹಾನಮ್ |
ಇತೀವ ಮತ್ವಾ ಮಣಿಪಾದುಕೇ | ತ್ವಂ ಮಂದಪ್ರಚಾರೈಃ ಮೃದುಶಿಂಜಿತಾಸಿ ||408||

★ ★ ★ ★

*aalola - rashminiyathaam - maṇipaadhukē thvaam
aaruhyā sancharathi rangapathau saleelam
anthaḥ pureshu yugapath sudrushō bhajanthe
dholaadhirōharana-rasam thvāyi bimbithaanghyāḥ (720)*

ಆಲೋಲ-ರಶ್ಮಿನಿಯತಾಂ ಮಣಿಪಾದುಕೇ ತ್ವಾಂ
ಆರುಹ್ಯ ಸಂಚರತಿ ರಂಗಪತೌ ಸಲೀಲಂ |
ಅಂತಃಪುರೇಷು ಯುಗಪತ್ ಸುದೃಶೋ ಭಜಂತೇ
ಢೋಲಾಧಿರೋಹರಣ-ರಸಂ ತ್ವಯಿ ಬಿಂಬಿತಾಂಗ್ಯಃ ||720||

आलोलरश्मिनियतां मणिपादुके त्वा-
 मारुह्य सञ्चरति रङ्गपतौ सलीलम् ।
 अन्तःपुरेषु युगपत्सुदृशो भजन्ते
 डोळाधिरोहरणसं त्वयि बिम्बिताङ्गयः ॥720॥

★ ★ ★ ★

*Kanakaruchiraa kaavyaakyaathaa shánaischaranōchithaa
 shrithagurubudhaa bhaasvadroopaa dvijaadhipasēvithaa
 vipithavibhavaa nithyam vishnōḥ padhē maṇipaadhukē
 thvamasi mahathee vishvēshaam nāḥ shubhaa
 gruhamandalee (749)*

ಕನಕರುಚಿರಾ ಕಾವ್ಯಾಖ್ಯಾತಾ ಶನೈಶ್ಚರಣೋಚಿತಾ
 ಶ್ರಿತಗುರುಬುಧಾ ಭಾಸ್ವದ್ರೂಪಾ ದ್ವಿಜಾಧಿಪಸೇವಿತಾ ।
 ವಿಪಿತವಿಭವಾ ನಿತ್ಯಂ ವಿಷ್ಣೋಃ ಪದೇ ಮಣಿಪಾದುಕೇ
 ತ್ವಮಸಿ ಮಹತೇ ವಿಶ್ವೇಷಾಂ ನಃ ಶುಭಾ ಗ್ರಹಮಂಡಲೇ ॥749॥

ಕನಕರುಚಿರಾ ಕಾವ್ಯಾಖ್ಯಾತಾ ಶನೈಶ್ಚರಣೋಚಿತಾ
 ಶ್ರಿತಗುರುಬುಧಾ ಭಾಸ್ವದ್ರೂಪಾ ದ್ವಿಜಾಧಿಪಸೇವಿತಾ ।
 ವಿಹಿತವಿಭವಾ ನಿತ್ಯಂ ವಿಷ್ಣೋಃ ಪದೇ ಮಣಿಪಾದುಕೇ
 ತ್ವಮಸಿ ಮಹತೇ ವಿಷ್ಣೋಃ ನಃ ಶುಭಾ ಗ್ರಹಮಂಡಲೇ ॥749॥

★ ★ ★ ★

*ananyasharanasseedhan anantha klēshasaagarē
 sharanam charanathraanām ranganaathasya samshrayē (915)*

ಅನನ್ಯಶರಣಸ್ನೇಹದನ್ ಅನಂತ-ಕ್ಷೇಶಸಾಗರೇ ।
 ಶರಣಂ ಚರಣತ್ರಾಣಂ ರಂಗನಾಥಸ್ಯ ಸಂಶ್ರಯೇ ॥915॥

ಅನನ್ಯಶರಣಃ ಸೀದನ್ಮನಂತಕ್ಲೇಶಸಾಗರೇ ।
 ಶರಣಂ ಚರಣತ್ರಾಣಂ ರಂಗನಾಥಸ್ಯ ಸಂಶ್ರಯೇ ॥915॥

*paashaaṇa kalpamanthē parichitha gauthama parigruha
 nyaayaath
 prathipādha paricharaṇaarham pariṇamaya mukundha
 paadha rakshinī maam (970)*

ಪಾಪಾಣಕಲ್ಪಮಂತೇ ಪರಿಚಿತಗೌತಮ-ಪರಿಗ್ರಹ-ನ್ಯಾಯಾತ್ ।

ಪ್ರತಿಪದ-ಪರಿಚರಣಾರ್ಹಂ ಪರಿಣಮಯ ಮುಕುಂದಪಾದರಕ್ಷಿಣಿ ಮಾಂ ||970||

ಪಾಷಾಣಕಲ್ಪಮಂತೇ ಪರಿಚಿತಗೌತಮಪರಿಗ್ರಹನ್ಯಾಯಾತ್ ।

ಪತಿಪದಪರಿಚರಣಾಹ ಪರಿಣಮಯ ಮುಕುಂದಪಾದರಕ್ಷಿಣಿ ಮಾಂ ||970||

Swami Desikan has devoted an entire paddhathi for conveying to us the fruits of reciting Paadhukaa Sahasram.

Just as people make it a point to recite one 'sarga' of Raamaayana so also they can follow the practice of chanting the hymns contained in one paddhathi daily.

Swami Desikan's contention is that since this work talks about the greatness of the Lord's lotus feet and the holy paadhukas, ascetics will never find fault with the composition ; instead they will view it with 'the angle of bhakthi or devotion'.

As said in the introduction that Swami Desikan had Sri Nammaazhwaar in mind while composing this work, each hymn has hidden reference to the aazhwaar. Thiruvoimozhi of Sri Naammaazhwar also runs into over 1000 pasurams and Paadhukaa sahasram is not far behind in size and import of Vishistadvaitic message.

It may be recalled that this great work starts with the term 'santhah' ; it also ends with the same term - "sánthah" (ardent devotees) :

Santhah Srirangaprithveesha (1).....

..... jayanthi bhuvi santhah (1008)

Swami Desikan's

Sri Paadhuka Sahasram ends here

(Srimathē Nigamaantha Mahaadēshikaaya namaḥ).

YADHAVAABHYUDHAYA

YADHAVAABHYUDHAYA

INTRODUCTION

UNIQUE WORK : The next poetic creation of epic proportions, a **POETRY ON mahākaavya**, by Swami Desikan is **SRI KRISHNA *Yaadhavaabhyudhaya*** and it has Krishna as its hero right from the stage of conception in Devaki's womb upto his reaching manhood. This work is unique in the sense that it has Krishna's exclusive biography spanning the entire work unlike other 'granthas' with scattered references to Him. It does not have any place for others' exploits, if any !

DESIKA'S FAVOURITE IDOL The aachaarya characterised by his all-round ability to write various types of treatises and compositions, however, appeared to have a very soft corner for Krishna and that too for the young Krishna. Although there are parallels to this preference, Swami Desikan is bowled over, mesmerised and infatuated by Krishna's ravishing beauty, and longed that when he is about to die, innumerable images of the divine child should dance in front of him !

FITTING TITLE It may be recalled that the Yadhu race was the victim of a curse from Yayaathi which prevented a yaadhava from ascending the throne. It had been predicted that with Krishna arriving on the scene, the curse will get annulled and it would signal revival of Yaadhava clan. Swami Desikan's choice of the word 'abhyudhaya' is most appropriate, connoting the rise and predominance of Yaadhava clan during Krishna's era.

SHADES OF KAALIDAASA AND VAALMEEKI It is generally accepted that Swami Desikan had been greatly influenced by the poetry of Vaalmeeki and Kaalidaasa. Yaadhavaabhyudhya is often talked about alongside Kaalidaasa's Raghuvamsha, relating to 'Thretha Yuga'. It must be remembered that while Raghuvamsha is a smaller composition, Yaadhavaabhyudhya runs into 24 sargas (Chapters) comprising over 2,600 slokas ! - the first 'sarga' of both the works is in 'anushtap' metre.

A RARE HAPPENING : One does not often find that an epic
COMMENTARY BY work by a great author is praised by
A CONTEMPORARY ! another great scholar-author, who also
 writes a commentary on it. The scholar
 under reference is none other than the celebrated one, proficient
 in many fields of literature including Vedas, and a well-known
 contemporary writer, Appaiah Deekshithar, who was all praise for
 Swami Desikan's poetic imagery in Yaadhavaabhyudhaya and wrote
 a commentary on it. Commenting and bringing to the fore the
 great poetic qualities in the first chapter of this work, Deekshithar
 stated that such greatness in poetry was to be found throughout
 the work.

He also stated:-

*ittham vichinthyasarvathra bhaavasanthi padhēpadhē
 kavithaarkikasimhasya Kaavyēshu lalithēshvapi*

- meaning that however easy Kavithaarkika's poems might appear,
 each word is filled with meanings and emotions.

Appaiah Deekshithar, however, wrote the commentary at the behest
 of the scholar-king, Thimmaraaja, who had had the good fortune
 of listening to this work in his court. The choice of Appaiah
 Deekshithar, who had written bhashyas like the one on
 Brahmasoothras, was not surprising. In fact it is stated that until
 Deekshithar came out with his commentary, the existence of
 Yaadhavaabhyudhaya was not known to larger sections of readers.

Appaiah Deekshithar's commentary in Sanskrit, is translated into
 'Dravidian languages'. One can cite that by A.V. Gopalacharya.
 Utthamoor Veeraraaghavaachaarya with sanskrit commentary has
 given Tamil summary. In 1976 Prof. K.S. Krishna Tatachar brought
 out in English, the translation of Appaiah Deekshithar commentary,
 in two volumes with Sanskrit slokas (moola).

WORDSMITH AT HIS BEST : Conforming to all laws of
ALSO EXCELLING grammar, metre and diction, not
DANDIN'S NORM to forget the simple style, this
 mahaakaavya is witness to
 Vedantha Desikas supreme ability at making the words dance in
 front of him - he was in fact capable of writing poetry for various

levels of understanding and uptake viz. the easy, the moderate and difficult poetry; in Yaadhavaabhyudhaya, however, he has chosen to confine himself largely to the easy verse so that a large number of readers could enjoy and derive 'phala' from the holy story pertaining to the Lord. The mahakaavya nevertheless displays the poet's extraordinary knowledge of shruthi, smrithi, puraanas, ithihaasas etc., on the one hand, and the poetic genius and spontaneous flow of the most appropriate words on the other; the poet has employed, for all types of readers to enjoy, the 'gōmoothrika bandha, muraja bandha, chakra bandha, padma bhandha etc., which are famous. This Mahaakaavya fully satisfies Dandin's definition ; Yaadhavaabhyudhaya has reign of Aauchithya (appropriateness / aptness / propriety).

SOME POETIC DESCRIPTIONS

In order to give a flavour of the poetic genius of Swami Desikan spoken about in the foregoing sub-title a few examples are given.

Whether he is describing the nature or bravery, beauty or emotions, shringaara or lamentation of gopis, Devaki's growing pregnancy or the flute's melody etc., etc., Swami Desikan excels in graphic descriptions with similes, metaphors etc., Let us see a few slokas to get an idea of his skills spoken of here:-

i) Poetry for one and all:

*'Shakthyaa shaurikathaaswaadhaḥ sthaanē mândadhiyaamāpi
amrutham yédhi labhyētha kim na gruhyētha maanavaih*

(Ch. 1/Sl. 3)

(Even those who have limited intelligence would wish to read Sri Krishna's biography. Who at all will refuse drinking the nectar ?)

ಶಕ್ತ್ಯಾ ಶೌರಿಕಥಾಸ್ವಾದಃ ಸ್ಥಾನೇ ಮಂದಧಿಯಾಮಪಿ |

ಅಮೃತಂ ಯದಿ ಲಭ್ಯೇತ ಕಿಂ ನ ಗೃಹ್ಯೇತ ಮಾನವೈಃ || (ಕಾಂ. 1/ಶ್ಲೋ. 3)

शक्त्याशौरिकथास्वादः स्थाने मन्दधियामपि |

अमृतं यदि लभ्येत किं न गृह्येत मानवैः ||

ii) Metaphors

thátaakamiva taapaarthaḥ thamindramiva nirjaraaḥ

bhaavaa yiva rásam bhávyaaḥ paarthivaaḥ páryupaasatha

(Just like thirsty ones taking the help of a pond, dēvathas approaching Devendra, thoughts wishing to attain success, so did the people look forward to Yayaathi born in moon-lineage)

[Ch. 1/sl. 19]

ತಟಾಕಮಿವ ತಾಪಾರ್ತಾಃ ತಮಿಂದ್ರಮಿವ ನಿರ್ಜರಾಃ |

ಭಾವಾ ಇವ ರಸಂ ಭವ್ಯಾಃ ಪಾರ್ಥಿವಾಃ ಪರ್ಯುಪಾಸತ || (ಕಾಂ. 1, ಶ್ಲೋ. 19)

ತಟಾಕಮಿವ ತಾಪರ್ತಾಸ್ತಮಿನ್ದ್ರಮಿವ ನಿರ್ಜರಾಃ |

ಭಾವಾ ಇವ ರಸಂ ಭವ್ಯಾಃ ಪಾರ್ಥಿವಾಃ ಪರ್ಯುಪಾಸತ ||

b) *thaarabhirindhuriva bhaanuriva prābhabhiḥ yukthō*

vashaabhiriva vaaranayoodhanaathaḥ

vidyaabhiraathmavidhivaabhyadhikam virēje yōgeshwarō

yuvathibhissaha mōdha maanaḥ [Ch. 24 ; Sl. 84]

(The scene of the Lord revelling in joy with His ladies-love resembled the moon among stars, sun amidst his brilliant aura, the bull-elephant amongst female elephants and the philosopher in his Vedic studies).

ತಾರಾಭಿರಿಂದುರಿವ ಭಾನುರಿವ ಪ್ರಭಾಭಿಃ ಯುಕ್ತೋ ವಶಾಭಿರಿವ ವಾರಣಯೂಧನಾಥಃ |

ವಿದ್ಯಾಭಿರಾತ್ಮವಿಧಿವಾಭ್ಯಧಿಕಂ ವಿರೇಜೆ ಯೋಗೇಶ್ವರೋ ಯುವತಿಭಿಃಸಹ ಮೋದಮಾನಃ ||

(ಕಾಂ. 24, ಶ್ಲೋ. 84)

ತಾರಾಭಿರಿನ್ದುರಿವ ಭಾನುರಿವ ಪ್ರಭಾಭಿಃ ಯುಕ್ತೋ ವಶಾಭಿರಿವ ವಾರಣಯೂಧನಾಥಃ |

ವಿದ್ಯಾಭಿರಾತ್ಮವಿಧಿವಾಭ್ಯಧಿಕಂ ವಿರೇಜೆ ಯೋಗೇಶ್ವರೋ ಯುವತಿಭಿಃಸಹ ಮೋದಮಾನಃ ||

GOPAALA

VIMSHATHI

REMEMBERED

Vrindaavana-sanchaari, the darling of Gopikas, adorned with a garland known as Vyjayanthi and born on Sri Jayanthi day : so is Krishna described in the very first 'sthothra' by Vedantha

Desika, known as 'Gopaala Vimshathi' - Yaadhavaabhyudhaya also starts with this very sloka, the 'mangala sloka', and the poet pays his obeisance to the Lord thus described. A few slokas from Gopaala Vimshanthi find themselves in Yaadhavaabhyudhaya because of their perfect construction and extraordinary message, but scholars reckon that Yaadhavaabhyudhaya would have preceded Gopaala Vimshanthi.

YADHAVAABHYUDHAYA

(The rise of Yaadhava race)

CHAPTER 1 (SARGA 1)

ವಂದೇ ಬೃಂದಾವನಚರಂ ವಲ್ಲವೀ ಜನವಲ್ಲಭಂ ।

ಜಯಂತೀ ಸಂಭವಂ ಧಾಮ ವೈಜಯಂತೀ ವಿಭೂಷಣಂ ॥1॥

ವಂದೆ ಬೃಂದಾವನಚರಂ ವಲ್ಲವೀ ಜನವಲ್ಲಭಮ್ ।

ಜಯಂತಿ ಸಂಭವಂ ಧಾಮ ವೈಜಯಂತಿ ವಿಭೂಷಣಮ್ ॥1॥

Vandhē brindhaavanacharam vallavee janavallabham

jayanthee sambhavam dhaama vyjayanthee vibhooshanam (1)

Mangala Sloka : To the one born on the Sri Jayanthi day, moving about freely in Vrindaavana, the darling of Gopikas with 'vanamaala' adorning Him (the Paranjyothi), I prostrate.

This is the first hymn (on the long journey of traversing 24 sargas and over 2600 slokas) known as '**mangala sloka**' which is expected to augur success and smooth performance of the poet in creating the mahaakaavya. Coincidentally, this also happens to be the first sloka of the most famous sthuthra viz. 'Gopala Vimshathi' by Swami Desikan.

The holy time of the Lord's birth is known as 'jayanthi' (jayam punyacha thanuthē). As is His wont, the Lord engaged in protection of 'vrindas' – ('groups' and therefore it is 'vrindaavana') - He was therefore keen to hurry to Gokula. He is like the sun (in fact many suns) which is conveyed by 'dhaama', (the Paranjyothi), the bright light which lights the faces of the beloved ones - the naayikas like Sridevi, who are essential for us for their role in Purushakaara (mediation to obtain for us Sharanaagāthi at the Lord's lotus feet). Didn't He declare His protective trait as Geethachaarya : 'maamēkam shāranam vraja'.

The term 'dhaama' connotes or refers to our only haven or resort viz. His lotus feet (Thiruvādi). The poet's first word itself is 'vāndhē' meaning obeisance to the Vyjanthee-adorned and the jayanthi-born One, moving about freely in Vrindaavana.

Chapter 1 : Summary : the first sarga comprises 100 slokas. The main points of the first sarga are summarised as follows :

Seers like Vyaasa (and Vaalmeeeki in Thrētha Yuga) might themselves have felt inadequate to describe His story which appeals even to 'ignorant' type of people. Disregarding the fact that some people might sneer at his work, Swami Desikan says that he made bold to narrate Vásudeva's son's story !

Nahoosha was born in Purroravas' lineage and kings in bhooloka adopted his style, ornaments etc. and Yayaathi who belonged to this clan became popular with other kings and earned their recognition.

Yádhu, the Yaadhava king at that time, had become powerful and he was so generous in giving gifts that those who received gifts from him could themselves part with gifts to others. However Yádhu did not see eye to eye with beliefs such as 'one should not see the moon on the chathurthi / full-moon day in 'Purattaasi' month'.

Yádhu was followed by Kaashyapa Prajaapathi and Vásudeva later. Vásudeva's arrival signalled the rise of 'saathvika' guna. He had two wives, Rohini and Devaki ; Vásudeva strictly believed in repaying the three 'runas' – rishi, pitṛ and deva. Following the announcement by 'body-less' being (áshareeravaani), that Devakis son will signal the end of his life, Kamsa put Vásudeva and Devaki in prison.

The devathas started 'pestering' Vishnu that He should do something to rid the bhooloka of the evil elements which were inflicting suffering on good people : 'O Lord, You are the one lauded in the three Vedas ; You are found in Thirupaarkadal, Soorya mandala and Paramapadha ; You have five weapons ;..... We bow to You', they said. The Lord gave them His darshana and His 'abhayam'. His melodious voice appeared as though it emanated from Paanchajanya, the conch. Everyone prostrated including Bhooodevi. The Lord continues : "Bhooodevi's 'burden' of asuras will be eliminated. You will also come to earth as kings". Janaardhana after giving the assurance took birth in Madurai City (North). Devaki's pregnancy started ! *The entire world is in Him, but here the world itself is in Devaki's womb !!*

Chapter 2 (Sarga 2) :

(Graphic description of Devaki's conception of Krishna, her growing pregnancy and the extraordinary birth of Krishna)

Devathas keenly waited for the 'Vibhavaavathaaram' to take place. Devaki was a repository for the three worlds, three gunas – srīngaara, veera and adbhutha ; the three Vedas and the glory of their expression ; the 'paratattva' they talk about was in her womb. It changed Devaki's 'human being' status, as it were ! With 'Krishna rasaayana' couched in her, she grew fairer and her face acquired glitter.

The poet goes on to record the changes in body parts as a result of the 'shuddha sattva' growing inside. He connects the weakness of pregnant women 'eating mud' with 'Bhoodevi' ; talks about restricted movements, her behaviour while being with her friends which is stated as 'being there - being not there', her talk and not intending to talk, her dreaming as though sitting on a be-jewelled throne / on Aadhisessa / on Garuda, ' devathas prostrating to her ; calling names like Indra and Chandra which the Lord is used to (!) ; words like protection of the world' : no need for her to use a mirror as the Lord's Nandaka, the sword serves that purpose ! The 'world's treasure' was enclosed in her !

Vāsudeva could think of his ancestors seeing her 'garbam' and lo ! the world's master is "born" as a baby ! Swami Desikan's imagery in describing the changes that took place at Krishna's birth is extraordinary - the flowers blossomed at odd time ; the Time, as pearls skirting the earth, served as a garland to Him ; mornings and evenings acquired new appearances in Swami Desikan's imagery - with evening darkness disappearing / the four oceans swelling, Brahma appeared to wash Lord's feet and the waters washed Bhageeratha's son ashes ; Yamuna river swelling and gushing into Ganges.

The midnight 'nādukaalam' when Krishna was born bestows 'punyam' in a great way. At that time there was 'māngala sangeetham' in heaven and the lamps in Kamsa's house got extinguished.

Lauding the 'ashtami thithi' wherein the birth of the eighth child took place, Swami Desikan talks about the lofty position of the planets like Jupiter, Saturn, Moon etc.

ಅವತರತಿ ಮುಕುಂದೇ ಸಂಪದಾಮೇಕಕಂದೇ ಸುರಭಿತ ಹರಿದಂತಾಂ

ಸ್ವಾದುಮಾಧ್ವೀಕದಿಗ್ಧಾಂ

ಅಭಜತ ವಸುದೇವಸ್ಥಾನಮಾನಂದ ನಿಘ್ನೈಃ ಅಮರಮಿಥುನಹಸ್ತೈಃ

ರಾಹಿತಾಂ ಪುಷ್ಪ ವೃಷ್ಟಿಂ (97)

अवतरति मुकुन्दे संपदामेककन्दे सुरभित हरिदन्तां स्वादुमाध्वीकदिग्धां

अभजत वसुदेवस्थानमानन्द निघ्नैः अमरमिथुनहस्तै राहितां पुष्प वृष्टिम्(97)

avatharathi mukundhē sāmpadhaamēkakandhē surabhiitha

ḥaridhanthaam swaadhumaaadveekadhigdhaam I

ābhajātha Vāsudevastaanamaanandha nignaiḥ

amaramithunahasthairaahithaam pushpavrushtim (97)

At the birth of 'the reservoir of all glories' personified as Krishnamoorthy, all sufferings vanished ; the devathas rained / poured flowers with varying types of scents (redolence) on Vāsudeva's house.

Chapter 3 (Sarga 3) :

(Vasudeva's miracle-filled journey taking the new-born Krishna to Gokula, and humbling of Kamsa by the Maayaa)

In the pitch-dark night there was sunrise, as though, in the prison and with Krishna's birth there was 'furious' activity - delight and celebrations marked the event ; devathas danced, kinnaras lent melodious music ; there was 'bēri vaadhyam'.

The body-less voice announced that the asuras will be killed, and hailed victory to the baby, 'Ajith being Your name'. The devathas poured rains of flowers with varying scents. To rishis Krishna's birth meant 'mōkshaanandham' and gave added energy for reciting Vedas. Fear and worries ruled Kamsa's chest, with bad omens to complement.

The 'máhadhaanandham' with Vásudeva and Devaki at the arrival of Krishna was short-lived. Looking at His appearance with the five weapons, prostration was the only thought. 'Your swaroopa is, as declared by Vedas, the shuddha saththa, the giver of moksha ; the entire universe (as shaastras declare) is sub-servient to You, the ocean of compassion ; the mischievous ones will assume that You are an ordinary being if they know You are my son - it is better I don't declare that You are my son. The Lord rose to the situation and declared that He will convert Himself into an ordinary being and that He be transferred to Yashoda's house in Nandagokula and replaced with the female child lying with her. The figure became small with eyes looking like Chandra and Soorya and the perfume of Vedas was flowing over it.

All chains / fetters broken asunder, gates opening automatically with prison guards appearing like stones with eyes open. Garuda did 'Pradakshina', Aadhisessa's 'máni', the glittering stone providing necessary light. The river Yamuna, seeing Vásudeva, did service by swerving, and the 'bhoomi' welcomed showing the path.

ಅಕ್ಕತಸೇತುಮನಾ ಕಲಿತಪ್ಲವಾಂ ಜನನಸಿಂಧು ದೃಢಪ್ಲವಮುದೂಹನ್
ರವಿಸುತಾಮತಿಲಂಘಯ ರಮಾಪತಿಂ ಸಪದಿ ಘೋಷಸಮೀಪಮುಪಾಯತ್ ||44||

अकृतसेतुमना कलितप्लवां जननसिन्धु दृढप्लवमुदूहन्
रविसुतामतिलङ्घय रमापतिं सपदि घोषसमीप मुपानयत् ||44||

*akruthasethumanaa kalithaplavaam jananasindhu dhruḍaplava mudhoohan
ravisuthaamathilangaya rámaapathim sapadhi gōshasameepamupāyath (44)*

Vásudeva crossed Yamuna carrying the Lord *who Himself is a boat for all to cross the sea of 'samsaara'.*

Yamuna, Swami Desikan says, acquired extra holiness because of the Lord's contact.

The process of reaching Nandagopala's house, putting the baby in the cradle, taking the female baby born to Yashoda and returning to prison, was completed in a second, as it were !

The guards got up ; the baby was delivered to Kamsa which he promptly stamped against a stone and the baby, which hit his leg, grew big with eight weapons, roared pralaya-like and flew off into sky. Before vanishing it announced about Lord's arrival.

Kamsa ignored thinking that the little baby could do nothing. He thought as to why he put Vāsudeva / Devaki at all in prison and they were given a house. Devaki kept remembering Krishna all the time and pined.

Due to illusion / maayaa, Yashoda and others did not realise that she got a female child. The tatthwa which rishis keep searching in Vedas / Vedantha was right there as milkmen-colony's adornment. There was no disease amongst calves, there was plenty of grass for the cows, and there was plenty of everything with Krishna's presence (the Kalpa Vruksha). As Nandagopan was planning a grand function to celebrate his son's arrival, the child was enjoying its sports as described by Periaazhwaar in his Thirumozhi 'ōduvaar uhandaalippaar..... aayirbaadiyile' (2-2)

The 'bhaagyam' (wealth) in aayar baadi (milk-men's colony) was so glittering that it put to shame even Indraloka.

Chapter 4 (Sarga 4) :

(Miracles and marvels galore - drinking the life Poothana and decimating Kaaliya, the poison-spilling serpent)

This sarga is a long one running into 127 verses.

The tricks by Kamsa to finish off Krishna started and Poothana's incident is considered a story conferring moksha to listeners. Swami Desikan describes this incident beautifully. He says the one whom even the Vedas are not able to comprehend fully was easily carried by Poothana. The fact she came as a 'mother' for Krishna to offer milk obtained for her the moksha – the child drank her life ! Arising out of this incident Nandagopan arranged for the ritual of providing security (kaappu) to the child, the one who Himself provides protection to the world.

Thinking that Krishna's leg must have been bruised due to Shakataasura incident, Yashoda massaged Krishna's lotus-soft legs !

The one whose name the entire world recites, could not even utter its mother's name. Did His words remind one of intonations in Veda ? ! Could anyone comprehend His 'abhinaya' even as a child ?

The feet of the one which measured the earth and the sky were assisted by Yashoda to walk the first steps ! She achieved the glory of breast-feeding Him ? Her kainkaryam ? ! The 'soothradhaara' of the world was upto His pranks :

ಗೃಹೇಷು ದಧ್ನೋ ಮಥನಪ್ರವೃತ್ತೌ ಪೃಷ್ಠಕ್ತಣೈ ರೂಪ್ತತಿತ್ಯೈ ಪ್ರಕೀರ್ಣಃ |

ನಿದರ್ಶಯಾಮಾಸ ನಿಜಾಮವಸ್ಥಾಂ ಪ್ರಾಚೀಂ ಸುಧಾಶೀಖರಯೋಗ ಚಿತ್ರಾಮ್ ||28||

ಗೃಹೇಷು ದಧ್ನೋ ಮಥನಪ್ರವೃತ್ತೌ ಪೃಷ್ಠಕ್ತಣೈ ರೂಪ್ತತಿತ್ಯೈ ಪ್ರಕೀರ್ಣಃ |

ನಿದರ್ಶಯಾಮಾಸ ನಿಜಾಮವಸ್ಥಾಂ ಪ್ರಾಚೀಂ ಸುಧಾಶೀಖರಯೋಗ ಚಿತ್ರಾಮ್ ||28||

*Gruheshu dadhnoḥ mathana prāvrutthō prushakthapai roopthathithaiḥ prakeernaḥ
nidarshayaamaasa nijaamavasthaam praacheem sudhasheekarayōga chithraam (28)*

The figure of speech here is unmistakable. The child Krishna, being present at the curds-churning chore at 'aayar baadi' with small pieces of curd / butter jumping up, is compared with the Lord churning the Paarkadal (milky-ocean) and His message, Swami Desikan says, is that the process witnessed at Gokula was similar !

The barter-deal of the child Krishna with the woman selling fruits is aesthetically pictured by Swami Desikan. She found Krishna to be sweeter than the fruits !

With Yashodha trying to tie him up, her great efforts saw the Lord Himself assisting - you come one step, He advances many steps ! the extent of 'upaasane' decides what punya one would get.

Brindaavana was rid of all thorns, stone bits etc.; fruit-trees yielded excellent crops.

Scholars admire Swami Desikan's poetic licence that the gopis whose clothes were stolen by Krishna using one hand to cover their shame and the other hand joining that of the next gopi to do anjali !

The Lord who protects the entire world was taking 'only herds of cattle' to look after. The calves are enjoying the 'daiva vaathsalya'. Krishna gave forest-fruits first to Balaraama and took for Himself the remainder (sesham). Flute-play of Krishna was mesmerising young girls. He stoops to massage the calves, the One to whom the world prostrates !

Like Raama winning Seetha, Krishna humbled the uncontrollable, seven bulls to win the hand of Nappinnai.

In over a dozen verses Swami Desikan describes the incident of 'Kaalinga Mardhana' : One hand holding the tail, one thiruvadi pressing the hood, similarly He dances on our 'samsaara-sarpa' to free us (aashrithas). Did the precious stone on the naaga become a 'paadhapeetham' to Him ! ? The work of Lord's lotus feet left on Kaaliyaa will ensure that Garudan will not bother him !

As the poison was driven out, rishis could do 'neeraattam' in Yamuna.

Chapter 5 (Sarga 5) :

(The poet while describing Krishna grazing the cattle also takes note of the changing seasons and describes them with delight).

Krishna's presence in Brindavana brought the best of scents in flowers in 'Vasantha'. The summer however was unbearable for the calves, nor was winter bearable enough. Rain was welcome and the dense trees protected them from the effect of downpour.

The summer also brought into the open the wild animals and therefore it was time for hunting and getting involved in His usual job of protection along with Balarama ! Krishna's presence also tamed the wild animals ; probably this aspect the vanadevathas could not understand ! They laughed. Was not Krishna's hunting just a 'vyaaja' (excuse) to demonstrate His 'mountainous' strength ? And 'saadhu parithraana.....' !

The caves were rendered free of wild animals so that the cattle could protect themselves inside the caves. The flesh of dead animals removed, the hide and skin became bed sheets !

The vegetation / gardens in Nandagokula vied with that of Indra's Amaraavathi and Chaithraratha (Kubera's). No more 'thaapam' (hot weather) in Brindaavana. Manmatha 'tricks to mesmerise women folk for leaving their husbands, lightning serving as 'aarathi', thunder sounding as 'mridangam oli (sound)' or lions' roar are well-described ; the Manmatha dance / rare appearance in the sky, ponds getting filled and overflowing compared to poor people getting wealth (since dry places started having plenty of water). Since Govardhana hills caves were empty, it provided protection for people as well as cattle.

The sky assumed Krishna's colour

ಅಧೋಮುಖೈಶ್ಚ ಪ್ರತಿಬಿಂಬರೂಪೈರಭ್ಯುನ್ನತೈರಾತ್ಮಭಿರಪ್ಯಶಾಂಸನ್ |
ತ್ರಿವಿಕ್ರಮಸ್ಯ ಸ್ಥಿತಮುನ್ನತಂ ಚ ಪದದ್ವಯಂ ಪಾಥಸಿ ರಕ್ತಪದ್ಮಾಃ ||61||

ಅಧೋಮುಖೈಶ್ಚ ಪ್ರತಿಬಿಂಬರೂಪೈರಭ್ಯುನ್ನತೈರಾತ್ಮಭಿರಪ್ಯಶಾಂಸನ್ |
ತ್ರಿವಿಕ್ರಮಸ್ಯ ಸ್ಥಿತಮುನ್ನತಂ ಚ ಪದದ್ವಯಂ ಪಾಥಸಿ ರಕ್ತಪದ್ಮಾಃ ||61||

*adhōmukhaischa prāthibimbharoopairabhyunnathairāathma-
bhirapyashamsan
thrivikramāsya sthithamunnatham cha padhadvayam paathasi
rakthapadmaah (61)*

As is his wont to see the Lord's 'avataara vishesha' or His 'gunas' or Vedanthic meanings in anything he sees, Swami Desikan compares the scene of lotus flower, in water, with its shadow on water as being comparable to Trivikrama's two feet, one pointing up and the other downwards.

From here Swami Desikan describes the flowers, lotus in particular, in all their glory in Brindaavana ; the play of clouds in the sky, birds flying in arrays, bees making music for the Lord, the night sky. The worshipping of Indra by elders which has been traditionally going on for generations, 'Indra pooje', to ensure their well-being, is covered in detail.

CHAPTER 6 (Sarga 6)

(Krishna prevailing upon the senior gopas to give up the traditional worship of Indra)

The young Krishna appeals to 'Idayarhal' (Gopas/Milk Men) saying that they should as elders, have a broad mind ; Indra is not protecting the Govardhana hills, which provide green fodder through their forests ; if they worship the hills, it will be a great thing (perumai) to the hills; these hills are better than Shankara's Himavath ; our wealth depends on the hill's prosperity; one should do naivedhyam to 'sarva vedas'-propounded-Naaraayana ; the hills-devatha will bestow anything if you prostrate to her.

Krishna trying to persuade the gopas says that if they can have the fearless stance, Indra cannot do anything and they, the people of all 'ashramas' will be assured of permanent 'phala' ; the hills are home to shaasthra bhoomi' ; all types of people including the opponents of Indra will applaud the hills' worship, which are a treasure of precious jewels; the worship means happy time to one and all, and Indra will be challenged; how can Indra residing in Swarga loka matter, when we are seeing with our own eyes the 'Govardhana hills' ? ; the hills should be seen as 'aashrayam' - array of fruits, water source, forest wealth, all without any selfish motive; after thorough study, if one sees, is Indra, wielding vajraayudha fit to be worshipped?

Addressing as Gokulanaatha ; the efforts you put in to worship devathas are unnecessary; these hills are devathas - they are 'upaaya' (means) and 'Upeya' (goal) like Naraayana. The hills provide whatever food/fruit each animal, bird and bees want; deers move freely without fear;the trees provide shelter to those, who are tired.

Swami Desikan displays his accurate knowledge of the scene in the North, its weather conditions ; the forests prevent the heat thereby eliminating thaapam for people ; it appears that 'chandra mandalam' is bending as though to prostrate to the hills!

In the slokes 80, 83, 96, 98 and 107 Swami Desikan displays his all round poetic artistry reminding one of the Chithrapaddhati, in Paadhuka sahasra. Let us take one for instance :

ವಿರಾಜಮಾನಾದಸಮಾನಭೂಮಾ ವಿರಾಜಮಾನಾದಸಮಾನಭೂಮಾ ।
 ವಿರಾಜಮಾನಾದಸ ಮಾನಭೂಮಾ ವಿರಾಜಮಾನಾದಸ ಮಾನಭೂಮಾ ||107||

ವಿರಾಜಮಾನಾದಸಮಾನಭೂಮಾ- ವಿರಾಜ-ಮಾನಾದಸ ಮಾನ ಭೂಮಾ ।
 ವಿ-ರಾಜಮಾನಾದಸಮಾನಭೂ ಮಾ ವಿ-ರಾ-ಜ ಮಾನಾದಸ ಮಾ-ನ-ಭೂಮಾ ||107||

Viraajamaanaadha samaanabhooma
viraajamaanaadhasamaana bhooma
Viraajamaanaadhasa maanaabhoomaa viraajamaanaadhasa
maanabhoomaa (107)

Addressing the senior gopas here, Krishna pleads thus: knowledgeable as you are about the Lord glittering with Bhoodevi and Neeladevi giving rise to wealth, experiencing Him through Garuda, wise as you are devoid of ego, you please give recognition to this parrot talk of mine so that you will, with wealth-giving greatness shine.

CHAPTER 7 (Sarga 7)

(Krishna's awe-inspiring act of lifting up the Govardhana hills)

It was (like) Krishnaanubhavam to all those in Aayarbhaadi (Gopas colony) : the scene of Krishna with Peethaambhara, dark face, red-lotus eyes, an amazing sight at the top of the hills (the Vedantham) and everyone prostrated ; brings 'anandham' to one and all with His mere glance ; assurance given, they discussed amongst themselves the proposal by Krishna ; the decision was to conduct worship to hills alone and none else.

Whatever 'pooja-materials' like milk, flowers/ fruits had been collected were offered to the hills, that is, purushoththama Himself, with their love; similar to offer in Yajnas to Veda Purusha.

The 1000 eyed Devendra got angry at, what he thought were, the thankless people. He ordered special clouds (samarthakam) to rain producing pralaya as it were. Thousands of lightnings and thunder producing such heat which dried up oceans to rain here. Description of the rain accompanied by thunder and lightning, by Swami Desikan is very detailed and vivid. It sent the 'idayarhal' (gopas) helter-skelter and they thought it was untimely rain and will stop, but it was pralaya-like rain ; it appeared as though the

sky itself was melting and falling down ; it shook the entire body; it produced rare music, as it were ; there was no respite and it appeared as though sky and earth mingled to become one ; hail stones falling appeared as though stars were falling from the sky ; one could not say whether it was day or night.

Krishna showed his 'abhaya mudre', lo ! He lifted the hills effortlessly and inverted it, the hills appearing as umbrella with Krishna's hand appearing as the central support rod for the umbrella. Periaazhwaar calls it Victory-umbrella in his Thirumozhi (3-5-6)

ಆ (ಅ) ಭುಗ್ಗರಕ್ತಾಂಗುಲಿಪಂಜರಂ ತತ್ ರತ್ನೋರ್ಮಿಕಾರಶಿಶ್ರುಲಾಕಮನ್ತಃ |
ನವೋದಕ ಕ್ಷೌಮವೃತಂ ವ್ಯಭಾಸೇಚ್ಚತ್ರ ಪ್ರಕಾಂಡಂ ಹರಿಬಾಹು ದಂಡೇ ||51||

आ (अ) भुग्रक्ताङ्गुलिपञ्जरं तत् रत्नोर्मिकारशिशलाकमन्तः ।
नवोदकक्षौमवृतं व्यभासीच्छत्र प्रकाण्डं हरिबाहुदण्डे ||51||

aabhugnarakthaangulipanjaram tath rathnormikhaarashmi
shalaakamanthah
navodhakakshaumavrutham vyabhaaseeschchathra
prakaandam haribaahudhande (51)

The hill shone like an exquisite umbrella held by Krishna's shoulders as central rod, the overgrown fingers, reddish in colour, appeared like a nest ; the rays emanating from ornaments on the fingers appeared as the spokes of the umbrella ; the waters falling on the umbrella appeared as silken cloth.

The water, coloured with mud and ores, falling on all sides appeared as a 'curtain' and as 'shwethachchathra' to the Lord ; there was no crater being formed with falling water, there was even level of water and cows could graze ; with no sun or moonlight entering, Krishna's two eyes took up that role - traditionally the elder brother (Balaraama) Aadhisessa holds the earth but here the Lord himself held the inverted hills without anyone knowing that it was in that position ; the milkmen continued their jobs ; Krishna held his fingers at the edge and stopped the rain (by drying it up) ; the people had never imagined such strength Krishna had, without ever shaking his hand which held the hills for seven days, appearing as though

it was just a short moment, the effect of 16000 clouds was rendered null and void. Indra realising his mistake feared the loss of his status; and it was back to normal and no one even realised what had happened. Krishna was put on a chariot, extraordinary 'upachaaram' by offering various things followed, and songs were sung !

Indra begged excuse, for committing the blunder, from Govindha (this name given to the Lord when he lifted the earth in Varaahaa avathaara) ; 'abhishekam' was to follow with Gangas water, Kaamadhenu's milk etc. Indra retrieved his loka. Sun shone as usual, elders did 'mangalaashaasanam' to the Lord. They spoke to their wives as to what could be expected from Indra !

CHAPTER 8 (Sarga 8)

(Springtime and description of Raasakreedha)

After some untimely rain (!) it was the celebration time for Manmatha for his weapons of flowers and the slow wind blowing with moderate weather, all described as Vasantha rithu. Only one not affected by time viz. Krishna's body, looked attractive and it used to 'pierce' as it were the women folk ! Various flowers' scent and colour, women's complexion, bees' humming, all cause for Kaama, with wind-blowing, Vanalakshmi with her wealth of trees doing mangalaarathi as it were, was Vasantha rithu itself enjoying it as man? When Krishna and Balaraama entered the forests, the trees showered flowers on them.

With Krishna's 'thiruvadi-dust', the nature of cruel animals changed and they were in friendly company with mild animals. With Vasantha rithu it was wealth personified ; the forests appeared as 'Raaja gruha' ; Krishna's 'sanchaara' in forests was like 'mahotsava'(celebration), with that 'vanabhomi' witnessing flow of honey/flowers' dust/chattering of birds (panchaswara), sight of ripened fruits/ 'Kurukathhi' flowers scent being felt, and it was time now for bidding farewell to Vasantha Rithu.

The picture changes to Krishna / the flute / gopasthree ensemble. His flute play reminds Swami Desikan of Veda 'gosham' ; seven ways of chanting Saama Veda ; Swami Desikan is reminded here

of Namaazhwaar's Thiruvoimozhi, 9-9-9 ; the aazhwaar says in Naayaki bhaava - 'through His flute play, which makes me impossible to live, looking at us with bewitching glances He played 'raasakreede' with us ; the music flowing from the flute rendered animals still as though in pictures - various swaras in union were heard in the seven worlds ; gopis, elders stopped and found themselves drowned in 'amudhakadal' ; women-folk, young girls in crumpled dress (the dress got crumpled and displaced due to their running as also hair getting dishevelled) were simply dragged by the flute play ; since it is the Lord who has love-sport with them, no faults are seen ; the special treatment to gopikas made them proud ; He was there but made himself unnoticeable by them. His absence caused 'Viráha thaapa' in them ; He appeared suddenly and their anger was so much that they all wanted to beat Him together !

'Kuravai' play began ; He held all women's hands ; going round and round in a circle it presented a wonderful picture ; devathas poured a rain of flowers from the sky ; tired they were, this dance stopped ; other plays commenced ; to 'cool down' the heat (thaapam); jalakreede started ; moon 'rise' added beauty ; shringaara rasa held sway ; with countless gopikas in Yamuna, its level rose but lotus flowers went down ; Yamuna's holiness increased with this holy 'raasakreede'.

ಸಂಧ್ಯಾಘನಾಭಃ ಸ ತದಾ ಪ್ರಿಯಾಣಾಂ ಮಧ್ಯೇ ಬಭೌ ವಾರಿಜರೇಣುತಾಮೈಃ |
ಶೃಂಗಾರದಿಗ್ಧೈರಿವ ದೃಷ್ಟಿಪಾತೈಃ ಶೃಂಗೋದಕೈರಾಪ್ತುತ ಚಿತ್ರದೇಹಃ ||96||

ಸಂಧ್ಯಾಘನಾಭಃ ಸ ತದಾ ಪ್ರಿಯಾಣಾಂ ಮಧ್ಯೇ ಬಭೌ ವಾರಿಜರೇಣುತಾಮೈಃ |
ಶೃಂಗಾರದಿಗ್ಧೈರಿವ ದೃಷ್ಟಿಪಾತೈಃ ಶೃಂಗೋದಕೈರಾಪ್ತುತ ಚಿತ್ರದೇಹಃ ||96||

sandhyaaganaabhaḥ sa tadhaa priyaanaam madhye bhabhau
vaarijarenuthaamraiḥ
shrungaaradhigdhairiva drushtipaathaih
shrungōdhakairapthutha chithradehaḥ (96)

Krishna with red eyes reflecting 'shringaara' rasa of lovers, shone like morning cloud, the face having been drenched by waters coming out of syringe, as though.

CHAPTER 9 (Sarga 9)

(Killing of the asura, kesin, and gopis unbearable grief at
Krishnas departure from Brindavana)

Kamsa is filled with fear and grief at Krishna's exploits in finishing off powerful asuras, Poothana, Shakataasura, Baanaasura etc. ; with each one, Krishna appeared to Kamsa as establishing His amazing superiority. Thinking that he may be the next target, he thought of killing the one who is the Creator Himself. While on the one hand he wanted to exploit Akroora's friendly disposition towards those in Brindavan, on the other hand he wanted to send Kēsin, the powerful asura, in the form of a horse. Swami Desikan describes that Kēsin's teeth line-up appeared as powerful as Indra's vajraayudha ; he (it) had distorted glance (Vakra glance), seething fire from inside ; its walk was ploughing as it were, the earth itself ; its foam in the mouth appeared like ocean's surf ; its hoof's sound was like Yama's mridanga recital. Balaraama who holds the Lord (as Aadhisessa), managed to hold erect the horse which was terribly uncontrollable, being equivalent to 16,000 elephants. Krishna moved towards it like Yama and with His mountain-like shoulders cut the horse asunder into pieces - legs separate, eyes separate etc, etc,

ಕೃಕಚಕ್ಷತದಾರು ಭೇದವತ್ ಸಮಪಾದಾಕ್ಷಿಲಲಾಟನಾಸಿಕೇ |
ದದತುಃ ಕ್ಷಿತಿಕಂಪಮಾಘ್ನತೀ ಶಕಲೇ ಸೈನ್ಧವದಾನವಸ್ಯ ತೇ ||28||

ಕ್ರಕಚಕ್ಷತದಾರುಭೇದವತ್ ಸಮಪಾದಾಕ್ಷಿಲಲಾಟನಾಸಿಕೇ |
ದದತುಃ ಕ್ಷಿತಿಕಂಪಮಾಘ್ನತೀ ಶಕಲೇ ಸೈನ್ಧವದಾನವಸ್ಯ ತೇ ||28||

krakachakshathadhaarubhēdhavath
samapaadhaakshilalaatanasya the
dadhathuḥ kshithikampamaagnathee shakalē
saindhavadhaanavasyathē (128)

He cut asunder and plucked parts one by one as though by a sickle, the legs / nose / forehead / eyes etc. and threw on the earth, from the overgrown body, the falling of these parts, shook the earth.

The White horse's parts looked like Kailasa hills, and devathas were ecstatic. Yadhus felt that Krishna (the 'mahaapurusha' described in Purusha Sooktha) was their pride.

Akroora was meanwhile worried as to what dangers Kamsa will pose to Krishna and Balaraama. He reached Brindavana, the holy ground of Yadhu's colony ; Krishna's visit to Madurai planned by Kamsa meant that he was planning his own death, a veritable suicide despite he being equal to the power of 1000 vajraayudhas. Akroora took the two brothers in his chariot and headed towards Mathura.

The gopikas cried like squirrels, broke bangles, were in tears, and looked emaciated that very moment. The sound of the chariot wheels was like fire to them as it advanced. Everyone including husbands of gopis, leaving their ego, wanted to stop the chariot and force it to return. They thought Akroora was indeed kroora (cruel) and with a bait, looting their family wealth.

The women felt Madurai was luckier and the city-maidens much luckier, but Krishna, they said, will not stay with anyone, even city-women ; He will only spread His net and cheat them also ; He will no doubt charm them with his beautiful body. They queried 'will he ever return to Gokula ?; they felt he will never come back.

Bhoodevei however was happy as Her wishes were being answered ; the end of burden, of holding asuras like Kamsa coming near. Krishna entered Mathura! His walk was beautiful and appeared hurrying as though to fight.

CHAPTER 10 (Sarga 10)

(Kamsa Vadha or the end of Kamsa)

The sight of Krishna and Balaraama in the main avenue of Mathura meant, according to Swami Desikan, the grand meeting of Punyas (good deeds done in the past) of thousands of people who saw simultaneously, the Lord ! His walk purified the entire road, Krishna appeared as a meeting place of 16,000 Manmathas (meaning, the beauty aspect), 16,000 suns' 'brilliance etc. Events like garland presentation (maalaakaara) to one who oozes 'parimala', breaking of bow (a repetition of Thretayuga's breaking of the bow) -security staff getting killed, humbling and killing of the proud elephant (kuvalayaapeeda), all followed in sequence.

Thereon they proceeded to the stage (rangamantapa) ; their beauty was savoured by all, over and over again. Seated in galleries were the women of upper class and Krishna was reminded of Indraloka. Kamsa seated on a high pedestal saw for the first time his nephews, the two yadhuvamsha-lions ready to take on 'Mushtika / chanoora'. People cried thinking that the boys of tender age were up against asuras' strength. Shoulders patted, Krishna took on the asura, who thought it was below his dignity to fight with those who were no match. Reminding one of Kaaliya-slaying, the asuras were thrown to the ground - it was like an earthquake ! Garuda was sighted in the sky.

It was the turn of Kamsa and his hair was grabbed, his chest was hit and opened to let the jevaathma escape, but through 'sadhgathi'. His younger brother, Sudhaama, met with the same fate. It was a weapon-free fight.

ಕಚಗ್ರಹೇಣ ವಿವಶಂ ಕಂಸಮಾಕೃಷ್ಯ ಪಾತಯನ್ |
ಪತನ್ ವಕ್ಷಸ್ಥಲೇ ತಸ್ಯ ತತ್ಸತ್ತ್ವಮುದ ಪಾಟಯತ್ ||56||

ಕಚಗ್ರಹೇಣ ವಿವಶಂ ಕಂಸಮಾಕೃಷ್ಯ ಪಾತಯನ್ |
ಪತನ್ ವಕ್ಷಸ್ಥಲೇ ತಸ್ಯ ತತ್ಸತ್ತ್ವಮುದ ಪಾಟಯತ್ ||56||

*káčagrahēṇa vivasham kamsamaakrushya paathayan
pathan vakshasthalē thasya thathsathvamudha paatayath' (56)*

Krishna holding Kamsa's back-side hair, to his shock, felled him and ripped open his chest.

The onlookers remained still like pictures in paintings - some crying, some laughing, some filled with anger and some with mixed feelings.

Krishna and Balaraama were welcomed by their parents with tears and love. Realising the true identity of Krishna, Namaskaaram was in order - 'You are like light driving out darkness, You are father to everyone but *I am made to be Your father ! You're the bridge to cross the sea of 'samsaaram' ; for an elephant like You, Kamsa was like a mosquito ! You have killed great asuras with mere nails ; it's good that the earth is relieved of the burden ; my praises to You are not enough at all said Vásudeva. Hearing this all, Krishna*

appeared humble and shy. He now appeared to them with four hands and His weapons, crown etc having accomplished the important task of killing Kamsa. It was indeed the start of Yaadhaavaabhyudhaya, the rise again of Yaadhava race!

Krishna did not prefer to ascend the throne. The Lord did (Raajya)bharanyaasa to Ugrasena, Kamsa's father, and chose to be a Yuvaraaja, doing all the administration through the king- the earth witnessed i) uthsaaham ii) Prabhu (God) shakthi and iii) manthra shakthi.

Kamsa's ministers were replaced ; manthraalochanē with five 'angas' formed the basis for Ugrasena's administration. There was balanced / even distribution of funds.

Thus Yayaathi's curse was laid to rest !

CHAPTER 11 (SARGA 11)

(Alternate location for Mathura ; Dwaaraka is four-fold - description of its glories)

Jharaasandha, a strong demon, was extremely unhappy at the killings/exploits of Krishna and particularly so with respect to Kamsa being killed. Jharaasandha was to be the victim as per Lord's sankalpa at the hands of Bhimasena later but he had instigated Kaalayavānan, his friend, to march into Mathura. There was yet another curse on Yadhus from the Purohitha, Gaargya, whose brahmachaarya had been alleged to be a case of being a 'napumsaka'. Due to this, the outcome would tell upon Yaadhavas when Kaalayavānan created by Gaargya through his tapas-shakthi with the power of wrecking/destroying Mathura, whenever he walks into that city unchecked by anyone. Realising this, although Krishna and Balarama could shoulder the marching armies, they left open Mathura for Kaalayavanan. That's how Krishna had to look for another location for his people, and He consulted the elders who consented for the transfer.

The new location, an island, named Dwaaraka, was to be developed - Samudraraaja extended all support. Deep waters were to surround the city providing security. The legendary Vishwakarma was given a brief to build the capital city with citadels, storeyed buildings. The new island city shone as a star and the Naathan

(Master) entered the city with the people on a good day ; for Krishna Vaikunta/Ayodhya/Mathura (and now Dwaarakaa) were synonymous.

ತಾಮದ್ಭುತಾಂ ತಾರಕಿತಾಗ್ರಸೌಧಾಂ ಧರ್ಮಸ್ಯ ಪೂರ್ಣಾಮಿವ ಯೋಗಸಿದ್ಧಿಂ ।
ಸಪೌರಮೃತ್ಯುಃ ಸಮಯಾನ್ವವೇಕ್ಷೀ ವಿವೇಶ ವೃಷ್ಟ್ಯನ್ಧಕ ಯುಥನಾಥಃ ||39||

ತಾಮದ್ಭುತಾಂ ತಾರಕಿತಾಗ್ರಸೌಧಾಂ ಧರ್ಮಸ್ಯ ಪೂರ್ಣಾಮಿವ ಯೋಗಸಿದ್ಧಿಂ ।
ಸಪೌರಮೃತ್ಯುಃ ಸಮಯಾನ್ವವೇಕ್ಷೀ ವಿವೇಶ ವೃಷ್ಟ್ಯನ್ಧಕ ಯುಥನಾಥಃ ||39||

*thaamadhbhuthaam thaarakithaagrasaudhaam dharmasya
poornaamidha yogasiddhim
sapauramruthyah samayaanvavekshee vivesha
vrushnyandhaka yoothanaathah (39)*

Lord Krishna as the leader of Yadhuvamsha's vahuprahalā group entered with Vrishni and Anthakar on a good day when Yogamoolam fructified as the city shone with buildings appearing as star-studded tops (upparige).

The city with buildings bejewelled, the lights (deepas) bejewelled, etc. was vying with Swargaloka. Yajnas were performed but the ultimate receiver of 'havis' was here only ! The glamour (Vaibhava) of Indraloka was right here in Bhooloka. The city bedecked with jewels were like mirrors giving reflections and the women did not need the mirrors anymore.

With reflecting stones being used as walls people stopped to feel and check whether those were indeed walls. There were sweet water ponds. Vishwakarma was feeling shy at the praises being heaped on him !

The ocean waves were constantly hitting against the hill-like walled city. Yadhus clan registered revival. Despite many stars, the eyes of the three worlds were here - Krishna's and Balarama's. After all there were 2000 eyes of Balarama, the 1000 hooded Adhiseshha! People thought Paarkadal/Shwetha dweepa had shifted to this place- the 'adhbhuta' rasa (aesthetic experience of wonder) held sway.

CHAPTER 12 (Sarga 12)

(Detailed description of all aspects of Rukmini's unique beauty)

Over and over again, in order to protect the world from evil elements, the Lord manifests Himself in various forms and Sri Mahalakshmi follows Him at a suitable time. In Krishnaavathaara, She chose to be born in Vidharbha in the family of Rukmi, the king. Poor Rukmi, little did he know about Her ; She was like others, an ordinary human being, a mere girl and daughter to him. She started growing into a beautiful creeper, as it were and her language sounded Vedic.

ಕಲಾಮಿವಾರ್ಧಾಮಕಠೋರಧಾಮ್ನಃ ಪುಣ್ಯೋದಯಾನಾಮಿವ ಪೂರ್ವಚರ್ಯಾಂ ।
ಪ್ರರೋಹವೇಲಾಮಿವ ಕಾಂತಿವಲ್ಲಭ್ಯಾಃ ಪ್ರೇಕ್ಷಂತ ಶುಭ್ರಾಂತಮೃಗೀದೃಶಸ್ತಾಂ ॥1॥

ಕಲಾಮಿವಾರ್ಧಾಮಕಠೋರಧಾಮ್ನಃ ಪುಣ್ಯೋದಯಾನಾಮಿವ ಪೂರ್ವಚರ್ಯಾಂ ।
ಪ್ರರೋಹವೇಲಾಮಿವ ಕಾಂತಿವಲ್ಲಭ್ಯಾಃ ಪ್ರೇಕ್ಷಂತ ಶುಭ್ರಾಂತಮೃಗೀದೃಶಸ್ತಾಂ ॥1॥

*kalaamivaardhaamakathoradhaamnah punyodhayaanaamiva
poorvacharyaam
prarohavelaamiva kaanthivallabhyaah praikshantha
shuddhaantha mrigeedhrushasthaam (1)*

She was just like the crescent moon giving out cool rays, was as though the process preceding manthra siddhi for abundance of punya, a shining creeper, and in many other ways, Her friends described her beauty.

Appearing as a beautiful parrot, She started to grow ; Her bosom and other parts registered 'charming' growth; seeing Her, her friends thought that their life's purpose was fulfilled; Her beautiful glances, suitable jewelry at various parts, Her glamour, were such that there appeared to be no superior feast to the eyes; Her amazing beauty, supplemented by Her youthfulness, Her complexion like lotus and gold ; Her face described in any poem would fall short or would be found to have defects; comparisons would be found deficient ; Her hair was jet black; Her figure reminding one of i) 'shaarngam/bow of the Lord, or pranava (Om), as written in sanskrit ii) the Veda part of Manmatha's Kaama Shaastra; Her glance (Paarve in Tamil) was cool and Her walk was resembling

Manmatha's gait ; Her nose, which was broad, reminded one of Lord's own and the breath coming out had Veda-revealing-scent.

Her voice was like the flow of sound from the conch pranava itself. Her breasts were a good match to Krishna's broad chest. Her knees had the glitter of a mirror. Her Thiruvadis were having the complexion of red lotus; the nails therein shone like moonlight - it appeared the moon lost its shine and had taken refuge in the nails to retrieve its light ! Her gait reminded of swan's walk ; praised in Vedic texts, Her 'thiruvadi' had 'raajalakshana' ; Her friends were at a loss to decide as to which organ of Hers they should watch, just the same way the bees cannot decide as to which flower they should rest on to draw nectar. Decking Her up with ornaments appeared to reduce her beauty as for e.g. the pearl string on Her full breasts which appeared like sand hills. Her relatives indecision at fixing ornaments on Her body parts was apparent as they could not remove their eyes from watching them.

She was taken to Indra-temple amidst recital of musical instruments where She bowed to the deity ; a 'bodyless' voice announced about the ensuing meeting of Hers with Krishna, after which she participated in ladies' 'Mangalam' ritual. Her left side eye-brow and lap were found shaking, signalling a good omen. Lo ! She heard immediately the sound of Krishna's Paanchajanya.

CHAPTER 13 (Sarga 13)

(Rukmini Vivaaha - Marriage of Rukmini with Krishna)

Krishna arrived at the right moment as Rukmini was returning from the temple. She appeared shy and not able to see Krishna fully. She appeared still as in a sketch/picture. Krishna was pleasure personified seeing Her. Manmatha became 'active' between the two and shringaara 'rasa' held sway aided by glances. As Vedas say He is 'Sarvarasa' : shringaara, veeryam and adbhutham put together. In the 'rasaanubhava', Rukmini was engrossed and the long wait and the thought of realising the 'bhaagyam' soon heightened it. Her friends were happy that Krishna was going to become Her husband; Her smile in particular was so beautiful that no one could miss it; Her condition, as Krishna was drawing near

Her, she could not imagine and that too with Manmatha getting over-active; Her eyes resembled 'chakora' birds ; blossoming of Jasmine flower ; lo ! Krishna came near and held Her.

Her friends felt suddenly that Rukmini's marriage meant separation for them from Her. Krishna helped Rukmini climb up the Chariot. With Krishna beside, She shone like the moon in "Sharathkaala" ; having been freed from Shishupaala's possible proximity, She felt that the New Moon (amaavaasya) ended and in the cloudless sky moon rose on the horizon; lioness, that She is, won the lion Krishna leaving the fox, Shishupaala in the lurch ! ; moving along the sea coast with Rukmini to be able to enjoy Her company, He reached Dwaaraka.

The main avenue, the raaja-veedhi had been beautifully decorated with festoons and flowers, with 'beri Vaadhya' being played, and Rukmini with Krishna was the cynosure of all eyes ; the scene was reminiscent of the Lord walking with His younger brother Lakshmana in Mithila in the previous Yuga. Swami Desikan describes various incidents of women folk behaving or reacting in a strange manner at the beautiful scene they were watching- they lost control of themselves with one not knowing that the sari had slipped revealing her bosom ; one's hair got untied and fell loose, seeing Krishna another, a married woman, felt she was like a young maiden ; another thought that she is perfectly matched for Krishna ; most of the women had blood-shot faces (appearing red) and had beautiful eyes. Krishna watched them all.

In order to facilitate people showering on the two the puffed rice etc., He rode His chariot on one side of the road. The two Divya Dampathis, Swami Desikan notes, reflected fulfillment of the four purusharthas ; Vishnu goes through the process of marriage (Kalyaanam) as an ordinary person !

ಸಮಂತ್ರಕಂ ಸಾಕ್ಷಿಣಿ ಹವ್ಯವಾಹೇ ಸಖ್ಯೋಚಿತಾಂ ಸಪತ್ನೀಂ ಭಜಂತೌ ।

ಸ್ವಶಾಸನೇನ ಸ್ವಯಮನ್ಯಾತಾಮಾಚಾರಮಾಗಂತುಕದಂಪತೀನಾಂ ॥89॥

समन्त्रकं साक्षिणि हव्यवाहे सख्योचितां सपत्नीं भजन्तौ ।

स्वशासनेन स्वयमन्यातामाचारमागन्तुकदम्पतीनाम् ॥89॥

samanthrakam saakshini havyavaahē sakhy āchithaam
sapthapadeem bhajanthau
svashaasanēna svayamanvayaathaamaachaaramaaganthu
kadhampatheenaam (89)

The two viz. the Lord and Rukmini, with agni as witness, and through manthra, underwent the ritual of Sapthapadhi ; they conducted themselves in just the same way as two unmarried couple i.e. they had adopted the tradition of not meeting before marriage.

Swami Desikan queries whom does He do pradakshanam to, as he goes round the agni ? The rishis, devathas, elders bless the couple!

CHAPTER 14 (Sarga 14)

(Krishna's serial weddings - with Jambavathi, Sathyabhaama, others)

The famed 'Shyamanthaka māni' had a chequered journey, soorya's gift to Sathrajitha ; thereon to Kamsa, Ugrasena, Prasenana and finally to Jaambuvaan ; there was also this allegation that Krishna had stolen it! However in order to restore it to the ' real' owner and to absolve Himself of being called a thief, Krishna went straight to the den of Janmbuvaan, the bear. As Jaambuvaan was weaponless at that time, they both started fighting. It was a long and bloody fight extending to 21 days ; The king of bears became thin and the colour of the hair had changed. Jaambuvaan was convinced of Krishna's bravery, the bear king was none other than the product born out of yawning by Chathurmukha Brahma who himself was born from the navel-lotus of the Lord!.

Krishna was happy that He did not have to kill him but burst his ego only. Jaambuvaan spoke with folded hands ; I have watched, as it happened, the Raama-Raavana Yuddha, and You are none other than Raama Himself. Your stepping into this forest has rendered it the holiness of Naimishaaranya. I was witness to all Your feats which would have been not possible if You were not good Yourself ; You have manifested Yourself as Narasimha, Hayagreeva etc. You can be seen as the Lord only by yogic eyes. You killed the strong Madhu-Kaitabas.

Jokanaatha, You have come to my home ; You please accept my worship ; my cave now is like Paramapadham ; we are nithyasooris

and my daughter Jaambhuvathi is like Samudraaja's daughter, Mahalakshmi ; prostrating and holding the lotus feet of the Lord. Jaambuvaan offers his daughter in marriage to the Lord with Shyamanthakamáni as dowry ! The Lord marries her in the cave.

ಸ ಪರ್ಯಣೈಷೀತ್ ತ್ರಿದಶೈರೂಪಸ್ಥಿತೋ ವಿಧಿರ್ಯದಾಜ್ಞಾ ವಿಧಿಜನ್ಮನಸ್ಸುತಾಂ ।
ಬಿಲೇ ತದೀಯೇ ವಿಬುಧಾಲಯೋಪಮೇ ವಿಕಲ್ಪಮಾನಾಕೃತಿಮಪ್ಸರೋಗಣೈಃ ॥59॥

स पर्यणैषीत् त्रिदशैरूपस्थितो विधिर्यदाज्ञा विधिजन्मनस्तुताम् ।
बिले तदीये विबुधालयोपमे विकल्पमानाकृतिमप्सरोगणैः ॥59॥

*sa paryaṇaisheeth thridashairoopasthithō vidiryadhaanjnaa
vidhijanmanassuthaam
bilē thadeeye vibhudhaalayōpame
vikalpyamaanakruthimapsarogaṇaiḥ (59)*

The one who has been responsible for shaatraic injunctions Himself underwent the celebrations arranged by devathas to marry in a cave, Jaambavathi, the grand-daughter of Chathurmukha Brahma, with beauty excelling celestial damsels (apsarasas).

Returning to Dwaaraka with other marriage gifts like pearls, countless bears (!), monkeys, Krishna restores the 'máni' to Sathraajitha who in turn offers his daughter Sathyabhaama, none other than Bhoodevi Herself, to the Lord. With this Krishna set at rest the allegation of having stolen the máni.

Krishna, in addition to Rukmini/Jaambhuvathi/Sathyabhaama marries another five women, and Swami Desikan says that the eight wives together represent eight Siddhis and eight Moolavasthus (Prakrithi, Mahath, Ahankaara, sky, Air, fire, earth and water). All these are helpful in creation and governance.

CHAPTER 15 (Sarga 15)

(Persevering Shishupaala and finally killing him)

When everything was in order with the Lord ruling Dwaaraka in the company of his loving wives, it was the turn of Naarada to cause some disturbance ; "both gods and demons applaud me ; after all I speak for establishing dharma. "The Lord has always

responded and even now He will listen to me" Naarada said. Wishing the Lord long life (!) he addressed Him ; due to Rukmini slipping away from his hands, Shishupala has become a big enemy to You and You cannot leave him as such ; he has become all too powerful ; he seems to be invincible and for You he is just like Madhu, Kaitabha who were easily killed by you. He is not fit to be remembered but fit to be killed by Your weapons.

Occasion for bringing an end to Shishupaala's life presented itself i.e Raajasooayaaga arranged by Paandavas wherein the key relatives assumed important aspects of service like Duryodhana in charge of finance, Karna of 'dhaana', and Krishna opted for washing the legs of the guests (!).

Kings of asura clans and others arrived and there was no difference in the seating arrangements - no separate 'aasana' was given to Krishna. Sahadeva spoke on 'agrapooja' (worshipping the prime person); O, he said that Krishna, the manifestation of Vishnu, who is propounded in Vedas is the right choice for that ritual and he asked for permission to undertake it; when almost all of them agreed, Shishupaala rose with anger and sneered at Maadri's son's (as he called him) proposal ; he even called Dharmaputra a woman, and he said that when there are brave men like Ekalavya, why choose a cattle-grazer?;there is Bheeshma, Gangadevi's son, Viraata, Shelya and Drupada, and leaving such famous ones, and even His elder brother, the brave Balaraama, he is suggesting the name of this 'Kootthaadi" (' Gypsy dancer') with shanka and chakra. 'What a farce ?' thundered Shishupaala. Yama's noose on Shishupaala was getting ready !

Bhishma asked Shishupaala to pacify himself and to listen to the words of advice ; "Krishna is the giver of moksha and worshipping anyone else is like worshipping an ordinary gem instead of 'Kauusthubha máni' ; you do not seem to know how befitting it is to worship Him ; if you want your life, understand this" so concluded Bhishma. Shishupaala's mother had obtained from Krishna years ago a vow that He tolerate one hundred faults / insults. And the list had become almost full now .

Shishupaaala instead of listening to Bhishma criticised Bhishma for his advice and laughed at him. Pacifying the angry Bhimasena

rearing to hit Shishupaala, Bhishma said it is not right to kill a guest. Let the 'agra pooja' go on. As per Vedic practice, the ritual took place. Yudhishtara was to receive the fruits of the Yaaga.

Elders praised the 'agra pooja' to Krishna. Swami Desikan describes Shishupaala's anger and wrath in great detail. 'Thamōguna' personified Shishupaala who appeared eclipse-struck, subject to the influence of 'garva pishaacha' ! (devilish ego).

After Shishupaala left the sabha, what followed was a battle between his and Yadhu armies. It meant that he invited his own death at the hands of Yadhu-lion ! He sent a rain of arrows on Krishna; the weapons from both sides filled the sky; Sun and moon were made to think as to what course they should take; it reminded one of Raama-Raavana battle; Sudarshana came in front of Krishna in the form of Sārathi and advanced towards Shishupaala's head; the burden of the earth was relieved. Trust and faith in God increased.

ರಭಸೇನ ರಥಾಂಗಲೂನಕಂತಾತ್ ವಪುಷಶ್ಚೋದಿಪತೇರುದೀಯಮಾನಂ |
ತಪನಾಯುತಸನ್ನಿಭಪ್ರಕಾಶಂ ಯದುವೀರಸ್ಯ ತನುಂ ವಿವೇಶ ತೇಜಃ ||131||

ರಭಸೇನ ರಥಾಂಗಲೂನಕಂತಾತ್ ವಪುಷಶ್ಚೋದಿಪತೇ ರುದೀಯಮಾನಂ |
ತಪನಾಯುತಸನ್ನಿಭಪ್ರಕಾಶಂ ಯದುವೀರಸ್ಯ ತನುಂ ವಿವೇಶ ತೇಜಃ ||131||

rabhasēna rathaanguloonakantaath

vapushaschōdhipathērudheeyamaanam
thapanaayuthasannibhaprakaasham yadhuveerasya thanum
vivēsha tejah (131)

The head of Shishupaala, cut by the Sudarshana Chakra by the Lord, acquired the glitter / brilliance of 16000 suns and entered Krishna's holy body.

CHAPTER 16 (SARGA 16)

(Killing of Narakaasura)

Devendra arrives at Dwaaraka on his Iraavatha, the white elephant ; all parts of an elephant can be decorated; Iraavatha commands respect from other elephants; covered with a colourful blanket and a golden kavacham, its hanging bells gave rise to echo coming

from hills announcing Indra's arrival; lesser elephants, smelling the arrival of Iraavatha appeared to break away from their chains ; leaving Iraavatha at the gate, Indra advanced towards Krishna's palace, with the city appearing more beautiful than Swargaloka, Krishna called Indra in .

Reminding the Lord of His protection of Prahlaadha as Narasimha, Indra requests His merciful attention to deal with Narakaasura who was challenging him. Tracing Narakaasura's birth to Varaahaavathaara he is like pralaya, walking ; those devathas who smell his coming, leave their houses and he finds empty houses ; my vajraayuda is not effective against him; he wants to usurp my Iraavatha; he is abducting daughters of kings, who deserve to marry You ; he accounts for half the burden of this earth and is destroying dharma, and he must be eliminated; for You who killed Madhu and Kaitabha like swatting a mosquito, it is no great effort for You to finish him off ; the Lord on listening to Indra thus, made 'abhayapradhaana' to him.

On Garuda, who was called by the Lord, Swami Desikan has composed eleven slokas here ; Garuda looked awesome with snakes as garland; his wings produced such sound while flying, which sounded like vedas ; as he flies he paints the 10 directions, with sun's rays, in golden colour ; his chest is so broad that it covers the entire sky ; while cutting the snakes, the poison oozing out has made his beak dark ; he is flying with enthusiastic speed and with shaanthi, veeram and aadhbhutha rasas all combined; he is wading through the waves of the ocean of wind.

Krishna helps Sathyabhaama climb up Garuda first and then He mounts him ; He hastens to Narakaasura nagari with His army. Krishna entered the fort cutting all the weapons of his adversary with the Chakra. Sounding his Paanchajanya to announce His arrival, He found his own son ready to attack !

Narakaasura was 'ego' personified with 'attahaasa' (show of strength) ; from Lord's Shaarngam (the bow) emanated rains of arrows and they in turn were drenched with demon's blood. Having lost his men, Naraka intended two-some fight with Krishna (dvandva Yuddha). The flight of weapons between the two raged

-aagneyaasthra, varunaasthra etc., Krishna rendered him by 'niraayudha' (weaponless); Sudarshana chakra hit his neck and Narakaasura died.

ನಿಸರ್ಗತಮಸಸ್ತಸ್ಯ ಜಿಹ್ಮಗಸ್ಯಾಂಗ ಮುತ್ತಮಂ |
ರಥಪಾದೇನ ಚರ್ಚ್ಯೇದ ರಾಹೋರಿವ ರಮಾಪತಿಃ ||106||

ನಿಸರ್ಗತಮಸಸ್ತಸ್ಯ ಜಿಹ್ಮಗಸ್ಯಾಂಗ ಮುತ್ತಮಂ |
ರಥಪಾದೇನ ಚಿच्छೇದ ರಾಹೋರಿವ ರಮಾಪತಿಃ ||106||

nisargathamasthsya jihmagasyaangamutthamam
rathapaadhena chichchedha raahoriva ramaapathiḥ (106)

The Lord cut Narakaasura's head just like Raahu's head ; both 'thamas' incarnate ; Narakaasura is also known as 'thamas' ; he was born out of thamoguna as though ; both were subject to 'vakra' gathi (since Raahu is a snake it, follows a curved path).

Bhoodevi heaved a sigh of relief, prostrated to the Lord and asked for 'Sadhgathi' for Naraka- she recounted Lord's Kalyaanagunas/ His keenness to protect sanaathaana dharma ; She is none other than Sathyabhaama Herself.

Krishna saw the wealth collected by Narakaasura and considered him to be 'samarthan' (capable) in acquiring wealth from defeated kings ; Naraka had also taken with him thousands of maidens forming an ocean of beauty after each war and they were sent to Dwaaraka; Krishna married them all subsequently; 6000 elephants, each with 4 tusks resembling Iraavatha, and 21 lakhs horses.

CHAPTER 17 (sarga 17)

(Paarijaatha ápáharana (getting stolen); Indra's eloquent exposition of Philosophy)

Accompanied by Sathyabhaama, the victorious Lord left for Swargaloka ; as Garuda was flying at great speed, the devathas of the middle world were chanting 'sthothras' to the Lord; Indra had arranged a special worship to the Lord at his swargaloka; the Lord shows Sathyabhaama the 'Nandhanavana' and says: Look at this vanam which is amazing ! without malice, live all animals, bees etc. together, and all the seasons meet here; birds make several melodious sounds; creepers with amazing beauty and beautiful

flowers with extra-ordinary scents are to be seen here; belonging to the family of four trees like, mandaara, santhaana etc., is the famous Paarijhaatha tree with lovely flowers having as though, molten gold at the centre ! ; devathas fulfil their needs with such flowers ; it is seen in the Milky ocean (Paarkadal); it represents purity, and Lakshmi and Kausthubha māni (gem) appearing during churning of milky ocean; 'this tree is deva vruksha' ; it is bending to show respect to You', Krishna tells Sathyabhaama.

Krishna tells Sathyabhaama, whose eyes were fixed on Paarijaatha, that with the addition of Paarijaatha, Dwaaraka will vie with devaloka in its 'vaibhava'; of course 'equally worthy is Yourself and You will be with Me ; the beauty which Nandhanavana has not seen, Your 'vihaara Bhoomi' will witness (Dwaaraka). Realising the Lord's intention to take Paarijaatha to Dwaaraka, Garuda hid it inside his feathers.

ಯೋಜಿತೋಢ ಯದುವಂಶಕೇತುನಾ ಖ್ಯಾತಕೀರ್ತಿರಮೃತಾಪಹಾರತಃ |

ಉತ್ಥಿಷ್ಠನ್ ಖಗಪತಿಃ ಸುರದ್ರುಮಂ ಪಕ್ಷಪಂಕಿವಿನೇ ನೃವೀವಿಶತ್ ||45||

योजितोऽथ यदुवंशकेतुना ख्यातकीर्तिरमृतापहारतः |

उत्क्षिपन् खगपतिः सुरद्रुमं पक्षपङ्क्तिविपिने न्यवीविशत् ||45||

yōjithātha yadhuvaṁshakhēthunaa

kyaathakeerthiramruthaapahaarathah

uthkshipan khagapathiḥ suradhrumam pakshapankivipinē

nyaveevishath (45)

[Garuda, who had been asked in the past to take away the nectar, understanding the situation - hid Paarijaatha within his forest-like feathers]

Enraged at the news of the absence of Paarijaatha, Devendra was caught between the two options; to fight or keep quiet.

Swami Desikan describes graphically the fight that followed :-

Garuda's wings played havoc and Devendra's Kavacha comprising 49 types of air were hit, and they vanished. Iraavatha's body was subject to a bloodbath with Garuda's nails tearing it apart ; Krishna's arrows caused grievous damage to Indra's men; they ran

helter-skelter and Indra's Amaraavathi itself appeared to run away. Ego humbled, Indra who had, losing good sense, behaved like a small boy, 'accepted the Lord'; 'Just a tree leading to this catastrophe ; it was my ego that made me senseless' said Indra.

Sathyabhaama provided 'Purushakaara' for Indra's sharanaagathi. With anjali, Indra praised the Lord and what follows is Vedantha mouthed by Devendra ; this is covered in some detail :-

My wife Indraani made the mistake of not respecting the mother of three lokas, Sathyabhaama and thought Her to be an ordinary human being; You are Ajitha, the invincible; You alone grant us authorities and not even the most powerful wind can move a blade of grass without Your will; Kenopanishad says "Brahma Swayambhooh" ; You alone are the cause, churning the ocean of our samsaara, becoming bridge through prapatthi Maarga". Our bhakthi in Your lotus feet is the most dependable "upaaya" and it leads to elimination of ajnaana. You and any other being compared, is just like comparing a hill and a mustard seed; there is none equal to You ; You are 'paramporu!' and the soul (the Lord) of both the Vibhoothis.

Being the moola prakrithi comprising the three gunas, and in Your compassion You write the sketch of the world in terms of Jaathi, (caste), niram (colour) and Uru(shapes): You mix happiness and sorrow and dish it out ; all the worlds are subservient to You ; You witness, as Eeshwara, one after another the glories (vaibhavas); Your avataaras (manifestations) are not dependent on any karma, anyone having a knowledge i.e. tasting the nectar of Your 'charithra' does not require to drink again mother's breast milk ; it is the way of moksha; wise people know that they form Your shareera and You are the paramaathma for all chethanas and achethanas and that You are the 'upaadhaana Kaarana' as also 'nimittha' ;

'Before Paarijaatha apahaara I had thought that I belong to myself, and therefore I am a thief; some aspects about You are revealed by the Vedas ; since You are around in human form, I showed contempt and was subject to 'moha'; now I am widely awake; The paratatthva that You are, being the size of oceans; how much about You can be learnt, who You are, where You are, what You are - I do not know whether You Yourself are aware !

What You did just like asuras i.e. opposing devathas is right; we took to weapons against the lotus feet of the protector, the Lord, and to take refuge in them alone is praayaschittham (repentance); is there anyone greater than You ? Certainly not. With Your tying of the three gunas to us (sathva, raj, thamo) we are like puppets. With Your compassion please accept us.

The Lord blessed Indra and assured restoration of everything he had lost in the fight. The devathas prostrated to the Lord. They showered flowers on His lotus feet.

The Lord returned to Dwaraka with Sathyabhaama and Balaraama.

CHAPTER 18 (SARGA 18)

(Krishna's description of India then, during His aerial journey to Dwaaraka)

The Lord tells His devi, who was beautiful-smile personified, about interesting things, on His way to Dwaaraka; showing the Mēru mountain in the North, He calls it “Kalyaana Mālai” ; the planets go round this mountain without rest ; it gets ‘abhisheka’ done with Ganga waters as though it is a Mahaaraaja ; having invaluable precious stones and metallic ores, it is a place where yogis reside; Garuda, reading My mind, flies to places which I intend to show You ; he flies higher wherever hills are there and his shadow goes up and down ; Devi, Your vehicle has a great name ; he is moving, but We see in sitting position, the skies, the oceans and we see things, as though, things are moving around us ; there, Ganges flowing on Parama Sivan's head is shining in all its glory; see the alum stones at the foot of Kailaasa hills ; with forests all over, Kailaasa has the “parivattam” (circular, cloth band-like) of black clouds; see the Kuberanagari with Kinnara women; look at this city, which is known as Shonitha which was famous with mansions; look at those, at the far end, the Krauncha hills - look at the big hole where people live as though in a cave and this hole was the result of Parasuraama's arrow hitting it ; You, with shining black eyes, have a look at the other side where You find the beautiful ‘Mandara hills’ - devathas used it for churning the ocean to get their daily food, the amrutha (nectar); Lakshmi also came out and the speed of churning it left some craters in the sea which exist even now !

(Referring to Ganges coming down from the mountain top, Swami Desikan terms its branching and abundance to those of the Vedas); this Ganges is ocean's wife; Mēru hills stood to receive the waters of abhisekham to Vishnu in Trivikrama avataara by Chaturmukha Brahma ; its (Ganges') purity was such that it imparted 'deva thánmai' to the sons of sagara who were in ash form. Badarikaashrama, Krishna continues, is in the Ganga's folds ; look at that dharma's birth place - aashramam belonging to Saandeepani - I learnt the three Vedas there and the light lit by Saandeepani is shining in my heart.

My beloved, look at Aaryaavartha in between Himaachala and Vindhyas; it is holy and Parashuraama did tharpana at Kurukshethra ;

ಸಮಗ್ರರತ್ನೌಷ್ಣಮಿವಾಬ್ಧಿತೋಯಂ ತಾರಾಗಣೈರಾಸ್ರಮಿವಾನ್ತರಿಕ್ಷಂ |
ವಿಶಂಕಟಂ ವಿಂಧ್ಯಹಿಮಾದ್ರಿಮಧ್ಯಂ ಪುಣ್ಯಂ ಪ್ರಿಯೇ ಭೂಷಿತಮೇತದಾರ್ಯೈಃ ||63||

ಸಮಗ್ರರತ್ನೌಷ್ಣಮಿವಾಬ್ಧಿತೋಯಂ ತಾರಾಗಣೈರಾಸ್ರಮಿವಾನ್ತರಿಕ್ಷಂ |
ವಿಶಂಕಟಂ ವಿಂಧ್ಯಹಿಮಾದ್ರಿಮಧ್ಯಂ ಪುಣ್ಯಂ ಪ್ರಿಯೇ ಭೂಷಿತಮೇತದಾರ್ಯೈಃ ||63||

samgrarathnaugamivaabhdhithōyam
thaaraganairapthamivaanthariksham
vishankatam vindhyahimaadrimadhyam punyam priyē
bhooshithamāthadhaaryaiḥ (63)

[My beloved ! What You see in between Vindhya and Himaachala mountains is Aaryaavartha, the punyabhoomi ; just like the ocean-waters are abundant with exquisite gems in heaps, the sky with stars, so is this place decorated with aaryas.]

Look at Saraayoo river on the banks of which is the holy Ayodhya where Sri Raama with His compassion presented Vaikunta to all beings, mobile and immobile.

Showing the Yamunaa river the Lord talks about the Varaaha avathaara/Hiranyaaksha's blood flowing into it, and Mathura which is on its banks; referring to the sea, which was nearing as a result of great speed of Garuda, Krishna talks about the huge treasure of pearls and gems found on the shores; this ocean can be said to be Paramaathma - abode of love.

Garuda's speed is shaking the Paarijaatha tree; thinking about the ocean one remembers Agasthya rishi drinking the ocean waters and bringing it out , and churning of it by devathas with Aadhivaraaha - also the 'Samhaaram' of Madhu; having offered My 'gurudakshina' to My aachaarya, Saandeepani, that of bringing back to life his dead son, I entered this sea to deal with the asura, Sankaasura, and returned with the 'Paanchajanya'; *the bridge built between the main land and the island Dwaaraka for movement of people, seems to bring down the status of Raamasethu!*

'Dwaaraka is known as Vishnupathi like Ganges; the din and enthusiasm of people waiting to welcome Me is exceeding that of the seas; this is a city for moksha maarga; its wealth humble even that of Devaloka; it excels, Kubera's nagari and Indra's Amaraavathi, having permanent glories (with Krishna being there), the people of Dwaaraka were filled with curiosity in getting to see Krishna returning after victory over Narakaasura and Indra, and in the company of His new bride, Sathyabhaama. It was time for Naardha to bring in another problem to be solved, this time to help Krishna's grand son Aniruddha to realise his desire of marrying Usha.

CHAPTER 19 (SARGA 19)

(Krishna being woken up by Vedas acting as court-bards)

Krishna sleeps with slightly open eyes; the Vedas themselves as court-bards say ; 'You're ever-awake and dependent ones only sleep ; Yaadhavanaatha, the night is over ; You do 'hitham' to the world by upholding dharma through Your avatharaas. Women with soft hands have the good fortune of touching Your Thiruvadi and wake You for 'aarathi upachaaram' ; the practice of bathing in Yamuna and setting up 'aahavaneeya' agnis with pure mind, is going on for ages'.

The feathers of peacock resembling Manmatha's arrow show to You that morning has arrived; the 'saarige' birds are moving on the bangles of the beautiful-looking women making melodious sounds ; the wife named 'sandhyaakaala' got up much before her husband, the sun, and between the partings of ('night' as) hair, sun rays shine as 'sindhoora' ! ; before mobile and immobile beings

(animals and plants) rise up there comes red sun with white moon amidst black night; this represents 'moolaprakrithi's' satthva (white), raja (red) and thamo (black) gunas.

The 'bēri vaadhyam' intended to wake You up sounds melodious in peoples' ears ; 'Naatha! the holy conch is sounding om-kaara, and resembles, with 'pluthaswaram'(lengthened) as in Vedas, and is followed by 'Veda gosham' !. To people, moon and sun are like two eyes - now one of the eyes is going to close; therefore, (You, responsible for both the eyes,) if You can open Your both the eyes simultaneously, through them, the three worlds shine.'

Soorya is like You ! he accepts 'argyam' from virtuous people; Moon is like Your elder brother Balaraama- he was fair at birth; Balaraama 'wears' 'neelawaade' and the moon has a blue line in the middle, both are big. The sun like Yourself with 'anuraaga (love) exhibits good 'Udayam'.

ಅಭ್ಯೇತಿ ಭಾನುರುದಯಾದ್ರಿಮಸಹ್ಯತೇಜಾಃ ಸ್ಥಾತುಂ ಸ ಏಷ ಸಮಯೋ ನ ಮಮೇತಿ ಪಶ್ಯನ್ |
ಪ್ರಾಯಃ ಸಮಾಶ್ರಯತಿ ಪಾಶಭೃತಾಭಿಗುಪ್ತಂ ತಾರಾಪತಿಶ್ಚರಮಸಾಗರತೋಯದುರ್ಗಂ

अभ्येति भानुरुदयाद्रिमसह्यतेजाः स्थातुं स एष समयो न ममेति पश्यन् ।
प्रायः समाश्रयति पाशभृताऽभिगुप्तं तारापतिश्चरमसागरतोय दुर्गम् ॥41॥

*abhyēthi bhaanurudhayaadhrimāsahyatejaah sthaathum sa
yēsha samayoh na mamēthi pashyan
praayah samaashrāyāthi paashabhruthābhiguptham
thaaraapathischarama saagarathōya durgam (41)*

Any moment the sun is going to rise. One cannot hold back his glitter (tejas). 'It is not right for me to stay any longer' probably so thinking the moon enters the western ocean's watery fortress protected by Varunadeva.

(When the moon had not yet set and the sun was just peeping to rise, the scene of both the discs appearing in the sky attracts such poetic imagery by Swami Desikan, the poet-emperor).

Yet another beautiful comparison : the sun, like Narasimha ripping open with his reddish nails, the chest, named sándhi, of the darkness incarnate viz. Hiranyakashipu, eliminated darkness and appeared red.

Devanaatha, You're sleeping on the beautiful couch viz. Aadhissha - please get up with Your 'dayaarasam' flowing like honey, and protect the saadhus ; the Lord, wearing the special dress and prostrated by ministers, ascended the golden throne !

CHAPTER 20 (Sarga 20)

(Victory over Baanaasura ; 'Usha Parinayam' - marriage of Aniruddha with Usha)

As Krishna started moving in the direction of Kubera nagar, there were good omens ; Aadhissha bore the brunt of carrying the army, with the result the dust filled the sky ; with the hope that the burden of the earth would soon be eliminated, Bhoodevi wanted to convey to Krishna that She Herself felt that She was flying ; the five weapons of the Lord followed Him swiftly.

The Lord neared 'Shonitha puram' of Baana and He saw it as such - 'shonitha' means blood and He saw there blood, as it were ! ; as per an oath Shiva could stay outside the fortress assuming a big size serving as a barricade ; enthusiastic Yaadhava warriors proceeded with great speed ; the 'asura nagari' or the demon city was completely overtaken by strong Yadhvas who were eliminating the asuras - buildings were broken, ears deafened as though no other sound was audible ; then appeared Baanassura burning with rage with heat-increasing fires and it appeared that the direction he passed was getting burnt ; he was up and against the 'Kaalamēgham', the Lord ; with the two strong armies attacking each other, there were sounds reminding one of 'pralayakaala', never seen before ; there was no other reality (tathva) excepting the dust-filled earth - the darkness was similar to solar eclipse ; it was time for the Supreme God, Lord Krishna, to rule the scene, and He attacked Rudra near the fort with His bow (Shaaranga), who as per his 'vára' to Baanaasura had to support him ; Murugan's shakthi weapon was of no avail - Pradhyumna made his presence felt !

Rudra arranged with agni to protect Baanaasura and the fortress ; with the Lord resorting to Jrambhanaastra, what could one do ! Balarama was challenged by Baanaasura ; there were rains of arrows flying at great speeds ; Garuda's presence in the sky with

his giant-like wings provided a dust cover and annulled Baanaasura's attack ; Aniruddha also attacked from behind - Pradhyumna's bravery involving the special bow 'Sambaram' came for special praise ; Balarama's fitting reply, now, according to the Lord, was greater compared to his contribution (as Lakshmana) in Raamaavathara !

Balarama pulled countless serpents from Nishada hills, squeezed them and threw away at enemies chariots, and was not challenged face-to-face ; Krishna's *speed of discharging arrows* appeared (i) to show the bow as a chakram and (ii) the hands being always on the quiver ! Swords hitting the elephants' heads, brought out pearls which got littered ; Yadavas not caring for their lives, with utmost bravery and aligning victory with their master (as in "Jayathi adhibalo ramaha) and held aloft Jayalakshmi on their shoulders ; they braved the enemy arrows and those who died earned Krishna's merciful blessings in terms of 'moksha' or veeraswarga.

While the asuras' dead warriors were abandoned, others not able to face Pradhyumna's bravery beat retreat and ran ; their wives were scared of Pradhyumna's (Karna himself) fish-like eyes ! In this situation Baanaasura entered Krishna's army ; Baanaasura's shoulders were so huge, the enemy's army got divided as he entered, and Krishna decided soon to use His Sudarshana Chakra, which cut his hill-like shoulders, this resulted in all the thousand hills hitting and occupying the earth ! ; Baanaasura's ego was such he did not still give up ; realising that he would be killed, Shiva intervened and wished 'Jaya Vijayee bhava' to the Lord.

What followed was an eloquent address by Shiva to the Lord addressing the Lord as "Prabho" ; he went on to recount the Lord's greatness – You are the cause of this world ; master of three gunas and three worlds ; You are the one talked about in all Vedas ; caught in the web of 'maaya', strength-less, the bhaktas come to You and You Yourself with Your mercy rid them of their samsara ; the same mercy may kindly be shown to Baanaasura who is my bhakta."

The Lord, moved by Shiva's request, told him : 'Your bhakta becomes My bhakta too', and blessed the 'asura-women'. The king

of asuras, Baana, used the attachment of Usha with Aniruddha as a pretext and sought the Lord's blessings. Baana gave along with Usha, all the precious stones / gold coins (which had previously belonged to Hiranyaasura) :

ಸಂಬಂಧಿಭಾವಪ್ರತಿಪತ್ತಿಭಾಜಾ ಸಂಧಾಯ ಬಾಣೇನ ಸ ಸತ್ಯಸಂಧಃ |

ಉಷಾಪತೇಯೌತಕಲಾಭಲಕ್ಷ್ಯಾ (ಕ್ಷಾ) ತೂ ಜೇತಾ ಜಹಾರೈವ ವಿಪಕ್ಷಲಕ್ಷ್ಮೀಂ ||91||

ಸಂಬಂಧಿಭಾವಪ್ರತಿಪತ್ತಿಭಾಜಾ ಸಂಧಾಯ ಬಾಣೇನ ಸ ಸತ್ಯಸಂಧಃ |

ಉಷಾಪತೇಯೌತಕಲಾಭಲಕ್ಷ್ಯಾ (ಕ್ಷಾ) ತೂ ಜೇತಾ ಜಹಾರೈವ ವಿಪಕ್ಷಲಕ್ಷ್ಮೀಂ ||94||

*sambhandhibhaavaprathipatthibhaajaa sandhaaya baana sa
sathyasandah*

*ushapatharyautha kalaa bhalakshyaah (kshaa) thoo jathaa
jahaaraiva vipakshalakshmeem (94)*

(Now that the relationship had been established - Krishna having accorded importance to Baana - mixed with Baana and moved freely, and with marriage aspects of His grandson with Usha, as pretext, snatched, as it appeared, the asuralakshmi - Usha !).

The devathas witnessed Baana's pride being pierced ; returning to Dwaaraka Anirudha enjoyed the pleasures of being Pradhyumna's son ; gifts and articles started flooding from villages and towns for the celebration of marriage of Aniruddha with Usha with eclat.

CHAPTER 21 (Sarga 21)

(Decimating Poundra Vaasudeva and the holocaust of Kaashi)

The story of one Poundra Vaasudeva who assumed Lord Krishna's name and wore a discus and conch, makes humorous reading and coming as it does from Swami Desikan, it is indeed interesting !

He had placed permanent order with a flower-vendor to supply him 'vanamaalai' (!) regularly and gave names like Indran, Chandran to his lieutenants. He added two hands ; his acting like this made people pity him.

Now it was time, Poundra Vaasudeva felt, to challenge the Lord ; he sent a messenger with slokas : Krishna, do not neglect these words propounded in Vedas on the only one, that being the

manifestation of Poundrika Vaasudeva ; he is sarva rakshakan ; for the welfare of Yaadhavas You better "win" Poundrakan ! (the word 'win' came naturally into messenger's mouth in place of "accept" !) ; do not consider Yourself as the Lord !

I am the Lord and we two are different ; the name 'Vaasudevan' appropriately applicable to me should not be held by You, otherwise You should be subservient to me ; how can You with mere vesham (disguise) attain Lordship ; subject to fate, no doubt, is there anyone who does not commit blunders ? Wisely enough later at least one realises the mistake committed, to be able to live ; You become subservient to me.

Smilingly the Lord responded to the messenger : Owing to your lofty advice we will have to consider you as Eeshwara ; to us who considered ourselves equal to you, it was convenient to receive your man to realise that we should not be neglecting you. Tell your Prabhu that I will not release Sudarshana but will visit him with the army.

Krishna went to war with him who was assisted from behind by Kaashiraja. Sandwiched between the two armies Krishna's army fought in all directions ;

ಎದ್ದಿಷೌ ಯುಗಪದ್ಧುತವಂತೌ ಸಾಗರಾವಿ ವಲಂಘಿತವೇಲೌ ।

ರೂಪಿಣೀ ಇವ ರಜಸ್ತಮಸೀ ದ್ವೇ ಸತ್ತ್ವವೃತ್ತಿ(ಮೂರ್ತಿ?) ರನಘಃ ಸ ಜಘಾನ ||32||

ವಿದ್ವಿಷೌ ಯುಗಪದ್ಧುತವಂತೌ ಸಾಗರಾವಿ ವಲಂಘಿತವೇಲೌ ।

ರೂಪಿಣಿ ಇವ ರಜಸ್ತಮಸೀ ದ್ವೇ ಸತ್ತ್ವವೃತ್ತಿ (ಮೂರ್ತಿ) ರನಘಃ ಸ ಜಘಾನ ||32||

*vidhvishau yugapadhdutthithavanthau saagaraariva vilangitha
velau*

roopiṇee iva rajasthamasee dvē satthvavritthi (moorthy)

ranagaḥ sa jagaana (32)

[Facing two oceans rising simultaneously in the form of rajo and thamō gunas viz. the two enemies, Poundrika and Kaashiraja, sathvaguna incarnate, Krishna, killed them both (establishing thereby satthva guna)].

The two ocean-like gunas, rajas and thamo, rising at the same time like the two enemies Poundrika and Kaashiraja, were killed

by saththva guna viz. the Lord (saththva guna leads to saathvic achievements / works). Poundrakan was shown 'nalgathi' (veeraswarga) by the Lord - Sukaala was his real name. His army was added to Krishna's army at Dwaaraka. The Lord was spending His time happily playing gambling sports (shoothaatham) involving figures like goat, hen, horse etc. ; was this entertaining sport a prelude / a symbol of the ensuing Mahabhaaratha war ! ? Once during such gambling time, a ghost in the form of a big fire, resulting from an 'abhichaara homa' (black magic) conducted by dead Kaashiraajan's son's purohitha appeared and immediately Sudarshana Chakra went into action - the ghost returned and killed the Purohitha himself ! The Chakra did more than that, it purified the Kaashikshethra ; having done its duty (jithakaashi) it went and joined the Lord !

Then there is this incident of a "monkey" (known as 'Dvividha') which went berserk and created problems to the citizens ; Balaraaman went to fight it - it could move both ways, left and right or in circles, in front and back of Balaraama ; it went in all directions in such a way that Balaraama was not able to make out ; the sun, however, 'zoomed' his lustre on the monkey to help Balaraama ; appreciated by Indra himself for its valour this monkey finally got killed by Balaraama reminding one of Raama's killing of Vaali in Threthaayuga (Vaali was the son of Indra).

Thus both Krishna and Balaraama on and off killed the burdens on earth viz. 'asuraas' and those with 'asuraamsha'. The Lord playing the role of a minister to Ugrasena, taking orders from him, conducted the 'Raajyaadhikaara' (administration).

CHAPTER 22 (Sarga 22)

(Lord registering victory over the entire world through the His delegate, Saathyaki)

(This is the biggest sarga with 243 slokas accounting for almost 10 per cent of the size of this work) !

Looking at the chapter as a whole the main aspects covered here are as under :

- 1) Addressing his soldiers Sri Krishna takes a long shot at the work done already (victories), what remains to be done. the

mechanics of doing it, the importance of adhering to neethi shaasthra (moral code of conduct) / sanaathana dharma. In order to keep intact the victories achieved and address to their bravery, He introduces one Saathyaki to them ; a respected Yaadhava warrior, in whom, Krishna says, He has complete faith, and that he has all other traits required for man-management.

- 2) Their march on a) Gujaraath and Parsi kingdoms b) Kunthala kingdom / vrushnis / mlēchchas, c) Sindhu / Kaambhoja kingdoms d) Kashmir e) some hill groups f) Nepal g) North-East groups h) countries on the shores of Ganges - Vanga, Gauda etc. i) Eastern groups j) Southern pockets - Orissa / Kalinga, Andhra, Chola, Paandya, Simhala, Kerala, hill strongholds, like Vindhya / Sahya / Gokarna / Mahendra k) language - based strongholds - Tulu / Konkana / Mahaaraashtra l) famous cities - Nala's / Kaarthiveeraarjuna's (Nishadha).

As advised by Krishna, Saathyaki kept away from Paandava strongholds and excepting that, he went round 'like Sudarshana Chakra (shape of route conveyed)' and returned to the Lord at Dwaarakaa.

Let us briefly go through the above mentioned two broad themes :

I. Krishna's Address :

Krishna addressed the congress known as Sudharma headed by Ugra Sena, the Mahaaraaja. Conforming, as we should, to the Lord's Vibhoothi-discipline, we should follow the path of 'sanaathana dharma' (eternal righteous path). Punishing evil ones who trouble 'saadhus' is justified - it is just like protecting your grains in the field from pests ; there is no greater duty than protecting the Raajalakshmi ; in order to protect from darkness viz. 'adharmā', the Lord has given the lamp of Neethi Shaasthra ; follow the path laid by wise ones avoiding the uneven ground ; 'manthraalochane' is like a body – it could get cuts / injuries : (comparing the people - management) if unwise people become angry, you should deal with them with love and good words ; there are egoistic and heretic

faiths like Bouddha, Jaina (Paashanda mathas) ; realising that one is unstable at the top of a hill, you should always be attentive as not to fall down due to falsehood / ahankaara ; you should also protect yourself from 'bad friends'.

Krishna continues : just like seven raajaangas, seven islands etc. there are seven evils and seven 'upaayas' – the seven evils are hunting, gambling, women, alcohol, criticising talk / blaming others, inflicting severe punishment, and the seven 'upaayas' are – saama, dhaana, bhedha, dhanda, maaya, upékshe (neglect), indrajaala ; (the soldiers that you are, wanting to conquer new lands) you should first win over six 'arishta-varga-virodhis' (kaama, krodha, madha, maathsarya, lobha, moha) ; of the six kinds of strengths '**thelivu**' i.e., understanding or knowledge or wisdom is the most important ; carry the weapon of 'viveka' – to us all, the disease is 'avivekam' ; a good king is one who has 'sumanas' ; as per your thinking, the one who will not waste his bravery, who knows well the directions to be taken, this famous Saathyaki will proceed as per your 'sankalpa'. I have great faith in Saathyaki and I consider him as my sword 'Naandaki' itself . Naandaki has its dharma, and he conforms to it, and he will behave with you in an interesting way. You all please follow Saathyaki. Krishna's words were repeated amongst themselves, as parrots would do and these were very pleasing and had the scent of Vedas – they left no one in any doubt, neither they called for any rethinking.

Saathyaki's Digvijaya Yaathre : Registering Victory

The Lord's command to protect dharma was immediately put into action by the war-oriented Saathyaki – he was honoured by Krishna to use His five weapons at his will and he was offered the services of Garuda, which he accepted. Amidst victory wishing roars 'Jaya Jaya', Saathyaki led his army first towards East. Friends' armies were added to the already huge sea of army contingents – the dust produced due to march of armies filled all over to great heights ; those who challenged and got killed, their wives' tears flowed as streams.

The warriors of Gujaraath and 'Parsi' kingdoms were made to act as paid servants. Those bordering Western seas did not want to fight and Saathyaki had a walk over ; Yamanas' heads rolled and

the earth was filled with their heads. The lesser ones, who were companions to Yamanas, surrendered. Shipping merchants honoured Saathyaki. Western (business class) armies were also won. The same was the story of Kunthala and mlēchcha armies.

As the conquests went on the quantity of arms piled up and Saathyaki followed strictly Krishna's instructions.

The tears of the wives of dead soldiers belonging to Sindhu and Kaambhoja flowed in streams and fell on their bosoms. Walking through Kashmir had the soothing effect due to cool weather.

He surrounded the armies in Himachal. Standing there he watched Kailaasa – the soldiers caught lion cubs, deers to serve as gifts to their wives. It was time for getting Nepal under his command and he converted it into a good kingdom. Marching into North East, in the lower reaches of Himalayas, he dealt with 'Supradeeka' elephants and the ivory of these elephants came into good use. He sent to swarga the 'Vanga desha' soldiers on the banks of Ganges. Same was the fate of soldiers of 'Gauda desha'.

'Uthkala' rulers offered him gifts and marching on to Kalinga he dealt strongly with the elephant force. Vindhya hills areas earned for him elephants, and their mahouts who were skilled in their art were made to work for his mahouts. Passing through Godhavari river, he reached Andhra and thereon to Tamil desha ; well, here Swami Desikan talks about (!) 'Kanchi raajasthaana', Cholas, Cauvery river, Aadhiseshha peeta and Rangavimaana (!), Paandya desha, areas which got hit repeatedly by Raama's arrows, sangama at Tamraparni area ; the Sinhala kings surrendered and sent many kinds of precious gems ; similar gifts were received from Paandya kings ; Kerala kings did 'anjali' to him ; his achievements were so vast that the women named 'all directions' had married him !

Saathyaki, resembling Lord's Sudarshana Chakra, went round the world and as is the wont for the latter, so also Saathyaki was coming to join the Lord.

ಸ ಚಕ್ರವತ್ ಪರಿಕ್ರಮ್ಯ ಕ್ಷಮಾಚಕ್ರಮರಂದಮಃ |

ಕ್ಷಪಯಿತ್ವಾ ರಿಪುನ್ ಸರ್ವಾನ್ ಶೌರಿಪಾಶ್ಚೈವ ಪುನರ್ಯಯೌ ||234||

स चक्रवत् परिक्रम्य क्षमाचक्रमरिन्दमः ।
क्षपयित्वा रिपून् सर्वान् शौरिपार्श्वे पुनर्ययौ ॥234 ॥

*sa chakravath parikramya kshmaachakramarindhamah
kshapayithvaa ripoon sarvaan shauripaarshvĕpunaryayau (234)*

Saathyaki, having gone round the world as Sudarshana Chakra and killing all the enemies returned to Krishna's fold (i.e. to Krishna at Dwaarakaa).

Appearing as the sun and generating great joy in the people, Saathyaki was nearing Dwaarakaa when Balarama accompanying Ugrasena went to receive him. In the gathering comprising the army and others, Saathyaki appeared as 'Devendra'. He prostrated to all those to whom he usually shows respect.

With the priceless treasures collected from eight directions and blessed by none other than the Lord Himself, Dwaarakaa vied with other famous cities for pre-eminence. Krishna ensured that all those kings who had come, went with lot more wealth than they had before to the places from where they had come.

CHAPTER 23 (Sarga 23)

(Krishna master-minding Mahaabhaaratha war and ensuring Paandavas' Victory)

The Paandavas had in previous lives enjoyed Indra's status and came to this earth as Paandavas. Freed from 'ajnaana' through study of Vedas and teachings by Maharshis, they became the very breath of Lord Krishna ; didn't He say "Mamaapraaṇaadhi paandavaah". Krishna's blessings ensured that they were protected from the danger inflicted by Kauravas through the medium of *fire-water-poison*.

Due to by Shakuni's evil designs, the Paandavas, were brought to the chess board with stakes no less than Draupadhi herself, the wife of Paandavas. The 'pathivratha' that she was, without anyone to protect her, prayed to Krishna and the Lord listened to her prayer. Watched by elders, Dushshaasana's effort to unrobe Paanchaali (Draupadi) was a futile exercise as more and more clothes were seen to cover her. However Kauravas were successful to pack

Pandavas off for 12 years of forest life and one year of hiding. Krishna assumed a messenger's role ! – the Emperor of three worlds donning a small role for the sake of His devotees ! ; wasn't He tied with a rope as a child, to accommodate a devotee's effort !

Since His words of rapprochement through Dharmaputhra were not accepted by Kauravas, He gave His consent for going into war, and consented to be Arjuna's saarathy too !

Sitting in front, with Arjuna at the back, demonstrated the Vedic pranava aspect – the first letter of OM, the pranava, (á) stands for the Lord, the last letter for a chethana (ma), and the middle letter (u) for subservience of the chethana to the Lord and Lord alone (none else).

Then Arjuna's misgivings about killing his kith and kin pop up ! The all-merciful Lord propounds the 'Mumukshu dharma' to Arjuna through His Gita - this became a boat for everyone since, for crossing the sea of samsaara ! Arjuna who listened to Gitopanishath with all attention, was blessed with the 'noble eye' to watch the 'viraat roopa' in the Lord - even gods like Brahma had never been allowed to watch it ! The Vishwaroopa of the Lord revealed to Arjuna the end of Duryodhana and Jayalakshmi's celebration on a swing ! Arjuna hurried to send arrows with great speed.

Bhishma's vow ; Krishna taking in the arrow Himself which would have meant sure death to Arjuna ; Arjuna's flowers on Krishna's lotus feet finding their way to Shiva's head, etc. are very well described by Swami Desikan. Eighteen 'akshohini' armies vanishing- is it black magic ? a dream ? It appeared to be similar to Lord's sport of pralaya (dissolution). He finished off Ashwatthaama, Krupachaarya, Krithavarma without trace.

ವಿಷ್ಣುಸ್ಯ ಧರ್ಮತನಯೇ ವಿಜಯಾಧಿಕಾರಂ ಸಖ್ಯಾಽರ್ಜುನೇನ ಯಶಸೇವ ಧನುರ್ಧರಾಣಾಂ
ದಘ್ನೌ ಸ ದೈತ್ಯಮಥನೋ ಯುಧಿ ಪಾಂಚಜನ್ಯಂ ವೃಷ್ಣಯನ್ಧಕಾದಿಪರಿಶೇಷಿತ ಭೂಮಿಭಾರಃ

विन्ध्यस्य धर्मतनये विजयाधिकारं सख्याऽर्जुनेन यशसेव धनुर्धराणाम् ।

दघ्मौ स दैत्यमथनो युधि पाञ्चजन्यं वृष्णयन्धकादिपरिशेषित भूमिभारः ॥58॥

*vinyasya dharmathanayē vijayaadhikaaram sakyaarjunēna
 yásha sēva dhanurdharaanaam
 dhagmou sa dhaithyamáthanō yudhi paanchajanyam
 vrushnayándhakaadhi parishēshitha bhoomibhaaraḥ (58)*

"Having vanquished the bow-wielding warriors, having heard through Arjuna himself that Dharmaputhra has registered victory (and yet another part of, as though, Yaadhu group established itself in the world), now that the war had ended, Krishna blew Paanchajanya, the conch."

He embraced Arjuna after declaring the war's end, as though to blend with Him - His 'amsha' in Arjuna ! Having warded off the difficulties of His devotees viz. Paandavas, who attained the emperor-hood now, having been worshipped by them, Krishna returned to Dwaaraka and was entertained by His beloved 'devis' – He demonstrated His 'swaatantrya', which is propounded in Vedas, for everyone to see.

CHAPTER 24 (Sarga 24)

(Krishna's srīngaara saamraajya : the conjugal bliss)

Krishna's 'charithra' came in for praise by rajarishis, and by His wives who got everything from Him including the most precious stones / resembling 'shyamanthaka máni'. Krishna observed strictly the moral codes based on Vedas in conducting the state's affairs. He looked after His wives conferring them all the things they needed ; just like He grants moksha to those who take refuge in His Thiruvadi. Naarada found all types of wealth in abundance at Krishna's exclusive rest rooms (anthaḥpura).

The wives with their graceful and attractive body parts, smiling lips, bosoms, eyes, shoulders, and gait made Krishna extremely happy. Decorating the antaḥpur with His very presence, He experienced with His virtuous wives the presence of spring itself. Not given to excesses, He enjoyed 'Kaamothsavam' with His youthful wives who were as alluring as the very first blossoming of lotus.

He distributed evenly the various gifts He received from elite devathas, among all the wives in His antaḥpura. He was present

with each one of His wives separately at the same time. He instilled 'anuraaga' (love) in them ; they were entertained by His loving words, sweet nothings as it were ! ; although He closed their eyes, they could not close His eyes ! ; how could they ? the worlds would suffer if He closed His eyes ; He managed to beat the heat with the contact of their bosoms ; He put into wives ears lofty secrets which are not to be found in Kaamopanishath ! ; finding the dance of celestial women (apsaras) in His wives and giving tips in acting, He appeared to enjoy it ; each wife made sure that He stayed with her, by guarding His bejewelled foot wear ! Krishna tried His hand decking up (with jewels etc.) His wives ; being an expert in the use of words He entertained the dissenting wives with the pleasant talk that gave them delight ; the wives witnessed extraordinary youth and experienced it with Krishna ; He was happy to see the effect of betel leaf on the wives and they were also happy for the same effect on Krishna ; He enjoyed ever new pleasures in their company – this indeed was 'Saayujya' to them ! they appeared to resemble those in Vaikunta.

The wives who were human beings got to attain 'Divya Sthree' status (Devathas) ; thus they enjoyed the company of Krishna. (they were like 'Aandaal') ; He was wondering whether they were all several Lakshmis who came out of the ocean or one Lakshmi in many bodies.

His beauty appearing as the combined effect of 16000 Manmathas would make every Yogi to think about assuming female form (these women could in fact be Yogis in female form-Naayaki bhaava). He condescended to the wish of women to experience Him ! To them He gave the unique experience of His thiruvadi ; this experience of those women was at once swarga and moksha ; this was kaama not opposed to Dharma ! 'Kulasthrees' they were, they in fact had a nobler and loftier experience not coming within the reach of 'manas' and 'vaak' (thinking and speech) !

Just as Vyaasa was responsible for Veda's branches at the end of Dwaapara Yuga, so also for the Lord's extraordinary state of mental 'uhappu' (Tamil), the women becoming Chinthamani - (getting what they wished); it shone appropriately.

This 'kaavyarathna' by Kavithaarkika Simha confers everything good and Yogakshēma to all.

ಸರಿತ ಇವ ಮೃಗೀದೃಶಸ್ತಮೇಕಂ ಮಹಿತಗುಣೌಘಮಹೋದಧಿಂ ಭಜನ್ತ್ಯಃ |
ಅಬಿಭರನಪಾಯಮೈಕರಸ್ಯಂ ಮುನಿಗಣಿತಶ್ಚ ಸ ಏವ ಮುಕ್ತಭೋಗಃ ||69||

सरित इव मृगीदृशस्तमेकं महितगुणौघमहोदधिं भजन्त्यः ।
अबिभरनपायमैकरस्यं मुनिगणितश्च स एव मुक्त भोगः ||69||

*saritha iva mrugeedrushsthamēkham
mahithagunaugamahōdhadhim bhajanthyaḥ
abhibharunapaayamaikarasyam munigaṇithascha sa eva
mukthabhogaḥ (69)*

Just like all rivers meet in the ocean giving rise to a single 'rasam', those virtuous women blended with Krishna, the ocean of all noble qualities and achieved a single 'rasa' - 'this is the bhogaanubhava' which maharshis like Vyaasa talk about (that is, being with the Lord as a single rasa - i.e. a harmonious blend - ; this indeed is Saayujya).

*Kavithaarkika Simhaaya Kalyaana Gunashaaline
Srimath ē Venkateshaaya Vedhaantha Guruve Namaḥ*

BOOK 2

SRIMAD RAHASYATRAYASAARAM

SRIMAD RAHASYATRAYASAARAM

INTRODUCTION

A 'MUST' FOR EVERYONE ! HOW & WHY ?

One of Swami Desikan's closest devotees exultingly stated : 'There is no aachaarya excelling Swami Desikan, none more saathvic than his devotees, nor are there more lofty works than his creations - none at all'. Now read this along with the off-quoted declaration : if you have not had kaalakshepam of Sri Bhaashya, Geetha Bhaashya or even Thiruvoimozhi do not pine, you have not lost much, but, God forbid, if you have not done Kaalakshepam of Rahasya Traya Saaram, you would have missed / lost everything'. To answer as to why it is such a '*must*' for everyone and especially Srivaishnavas, let us get some facts straight :

- 1) It is to be understood that Rahasyatraya which forms its theme viz. moolamanthra, dvaya manthra and Geetha charama sloka are the very essence of the Vedas / Upanishads.
- 2) The three manthras together contain the Vishistaadvaitic concept of tatthva (Reality, as to who rules the world), hitha (the route to reach the goal) and the Purushaartha (the goal itself for all of us to reach).
- 3) Regarding 'hitha' (route) which is of direct concern to us, there are only two ways, bhakthi maarga and Prapatthi maarga, and for ordinary people the latter only is the practical and achievable course.
- 4) While Sri Raamaanuja's Gadhya Traya had put forward the procedural aspect of Prapatthi, i.e. going through and ensuring the mediation of Sri Mahalakshmi and then approaching God for His sharanaagathi (swánishte by Raamaanuja), the contours, options and allied aspects had remained unexplained. Besides, as it always happens, some people had their own doubts about the efficacy of Prapatthi.

- 5) Swami Desikan put forward on the basis of Vedic texts and Sri Sookthis of aazhwaars, the Rahasyatrayasaara answering all doubts, covering comprehensively all aspects of Prapatthi without leaving any trace of unexplained area.
- 6) His unique, extraordinary and unequalled treatise on Prapatthi, by common consent, is the encyclopaedia on Prapatthi shaastra. It comprises till then undefined, uncovered and untouched aspects calling for a 'supermind' to treat the subject and present the whole matter in a manner which is fairly simple in language (manipravaala) and totally convincing.
- 7) Rahasyatrayasaara is unequivocally the greatest of works in the annals of religious treatises on a subject which alone should interest everyone in preference to any other, as it involves one's 'hereafter'.
- 8) Swami Desikan's methodic approach, his extraordinary knowledge of Vedas, Upanishads, Puraanas, Divya Prabhanda etc. and his command over both sanskrit and manipravaala languages resulted in this religious classic of epic proportions. Besides this, the universality of Prapatthi, unlike bhakthi yoga which is restricted to three varnas, added further usefulness for everyone to understand and act i.e. obtain sharanaagathi.

GOD'S GRACE FOR PRAPATTHI

Most of us are caught in what is known as samsaara. This is attended with times of pleasure and pain, and it is common to both rich and poor, learned or unlettered. Unfortunately man finds no time to think as 'to when and how he came and where he is going' - the thought of 'here and hereafter' does not generally cross his mind, and he slides to 'again birth, again death' syndrome.

It is said that some good and noble work done in his past life may change the course of his life - he might have just overheard names like 'Maalirumjulai' or 'Sri Rangam' being mentioned when someone was talking ; or he might have run after his dog which by

chance went round a temple compound (prádákshina) - the Lord looks at even such small happenings as an excuse to grant a person a chance to think about 'hitha'. This means that the Lord characterised by Mercy and Impartiality is always looking at us kindly so that we may change the course of our life. Persons with ability to undertake Bhakthi Yoga which calls for strict practice and incessant worship are very few and the alternative course open to most people is Prapatthi. Even for other Yogas, prapatthi is complementary.

SHAREERA - Amongst the early philosophers Sri
SHAREERI BHAAVA : Raamaanuja was the foremost in
PRATHITANTHRA articulating the concepts of Supreme
 reality / souls / matter as having an
 inseparable relationship known as 'aprathak siddhi visheshana' –
 Souls (ourselves) and non-living matter, form Lord's body or
 shareera and He is the shareeri. This concept is unique to
 Vishistaadvaitha and, it is known as *Prathitanthra* which other
 faiths may or may not have accepted. Sri Raamaanuja's Shareera-
 Shareeri concept is indeed a master-stroke which enabled him to
 achieve 'samanvaya' of Upanishadhic texts and establish philosophy
 that could explain the inter-relationship between the Lord and His
 creations cogently and to one's satisfaction.

ÁRTHAPÁNCHAKA- JNAANA While Vishistadvaitha philosophy is based
 on tatthva, hitha and purushaarthas
 concept, there is yet another aspect which
 is known as 'arthapanchaka Jnaana' that needs to be understood ;
 besides tatthva / hitha / purushartha it also deals with obstacles
 to the hitha. The five-fold jnaana (truths or matters) is summarised
 here as follows :

The Lord is known as *Praapya*, the soul as *Praapthaa*, the route
 (hitha) as *upaaya*, obstacles as *praapthi virodhi* and the goal as
praapthi. Arthapanchaka Jnaana entails one knowing the
 Paramaathma Swaroopa / Jeeva swaroopa, praapthi virodhi,
 upaaya and phala swaroopa. Swami Desikan has dealt with them
 in detail in 'arthapanchakaadhikaara'.

The obstacles to the goal (Purushaartha) are the 'I' and 'Mine' ness – ahankaara and mamakaara which are to be abjured.

**THE ANGAS
(CONSTITUENTS)
OF PRAPATTHI**

Bhakthi Yoga, besides being very rigorous and extremely difficult to practise, is not open to all – it is restricted to the first three varnas. Prapatthi on the other hand can be undergone by everyone, including women. It is a simple, one-time ritual and calls for (i) Deep and unwavering faith in the Lord (Mahavishwaasa). (ii) the genuine wish and **intention** to undergo prapatthi, (iii) avoidance of all (unshaastraic) acts which displease the Lord (iv) feeling utter helplessness in not having enlisted His mercy, (v) requesting the Lord to confer moksha and (vi) the act itself or process of undergoing sharanaagathi.

**QUERIES ON
PRAPATTHI
PROCESS**

How does one undergo sharanaagathi ? What is the medium or who is the person helping in sharanaagathi ? What are the qualifications and qualities of that person ? What manthras are to be uttered or what physical steps are involved ? Swami Desikan has answered all these aspects and many more in his Rahasya Traya Saara leaving nothing unanswered.

Prapatthi or Sharanaagathi has to be undergone with the help of an aachaarya who puts forward your request to Sri Mahalakshmi who in turn mediates (which act is known as Purushakaara) with the Lord to obtain Sharanaagathi. The aachaarya has to have scriptural knowledge and saathvic anushtaana (noble conduct in day-to-day life). Dvaya manthra is the vehicle through which the sharanaagathi is gone through.

**ENTER RAHASYATRAYA !
THE TRIPLE-SECRET**

While dvaya manthra is the vehicle for sharanaagathi, known as, karana manthra, the other two manthras are equally relevant. Thus the far-reaching and highly meaningful, rahasyatraya (triple-mystery as some prefer to call) forms the subject-matter of his Rahasyatrayasaara. They delineate all aspects, right from understanding God's / his own (jeeva's) nature up to

the point of his death / after-death course leading him to the Godhead through what is known as 'archiraadhimaarga'.

The three secret manthras are the summum bonnum or the core of all shaastras. How is it so ? One might query. The brief answer is that having come to this world, we should besides 'knowing ourselves', know Lord's nature and the mode of attaining Him / returning to His Lotus feet. The Vedas / Upanishads talk about them and the rahasyatraya contains the summary.

SWAMI DESIKAN'S WORK AND HIS PRESENTATION Having seen the salient aspects of Prapatthi and its importance in the foregoing, let us see as to how Swami Desikan goes about to present it. Having composed a number of works in the domain of philosophy and dialectics, religious poetry, bhaashyas etc, he has presented Rahasyatrayasaara explaining the esoteric meanings of the three secret manthras, Thirumanthra (moola manthra), Dvaya and Gita Charama Sloka, understanding / practising of which leads one to moksha.

The work has been divided into four sections – Arthaanusahasana, Sthireekarana, Padhavaakyayojana and Sampradaaya prakriya. There are individual adhikaaras (chapters) in each section and a total number of 32 adhikaaras.

In order to ensure that the work is easily understood, Swami Desikan has not quoted too many Vedic texts but he has drawn from them as also from Divya Prabhandham of aazhwaars. It is presented in the simple manipravaala language. He has given sanskrit slokas at the beginning setting up the matter relevant to each title.

The readers would do well to note that besides the 32 adhikaaras, Swami Desikan has appended in the beginning itself, as a mark of reverence to all Poorvaachaaryaas, an independent adhikaara, known as GURUPARAMPARAASAARA.

COMMENTARIES GALORE There are six commentaries all starting with 'saara' (pre-fix). They are – i) Saara Deepike

(Sribhashyam Srinivasachar), ii) Saara Vivarane (Sri Saila Srinivasachar), iii) Saaraaswaadhini (Vedantha Raamaanuja Swami), iv) Saara Prakaashikaa (Bharadhaaja Srinivaasaachar), v) Saaraprakaashikaa saarasangraha (Parakaala Swamy), vi) Saarachandrika (Aparyaapthaa murthaa daasa). Besides the above, one Karur Srisaila Desikachar has published half-a-dozen commentaries on Rahasya Traya Saara.

There are some more commentaries like the ones published by Rangaraamaanuja muni (Saara taathparya Kaumudhi), 42nd Ahobila Swamigal's (Saara bodhini) ; and there's also Utthamoor Veeraraaghavaacharya's (Saara Visthaara). In recent times more commentaries utilising some of the above commentaries have also come out. *Mention should be made of the 20-volume 5000 page extensive commentary in Kannada by C.M. Vijayaraaghavaacharya.*

SRIMADRAHASYATRAYA SAARA

Srimathe Raamaanujaaya Namah
Srimathe Nigamaantha Mahadeshikaaya Namah
Asmad Guruparamparai Namah

SRI GURUPARAMPARAASAARA

(Summary of aachaarya lineage)

Srimaan Venkatanaathaaryah Kavithaarkika Kesari I
 Vedanthaachaarya Váryomē Sannidhatthaan Sadhahrudhi II

(Let Venkatanaatha who is Kavithaarkika Simha and
 Vedanthachaarya reside in my heart permanently)

ಗುರುಭ್ಯಃ ತದ್‌ಗುರುಭ್ಯಶ್ಚ ನಮೋವಾಕಂ ಅಧೀಮಹೇ |
 ವೈಣೀಮಹೇ ಚ ತತ್ರೈ ಆದ್ಯೈ ದಂಪತೀ ಜಗದಾಂಪತೀ ||1||

ಗುರುಭ್ಯಸ್ತದ್ಗುರುಭ್ಯಶ್ಚ ನಮೋವಾಕಮಧೀಮಹೇ |
 ವೈಣೀಮಹೇ ಚ ತತ್ರೈ ದಂಪತೀ ಜಗದಾಂಪತೀ ||1||

It is the noble tradition, coming from times immemorial, to
 remember in the beginning as also at the end with gratitude the
 lineage of aachaaryas and their unique help.

The key sloka is –

<i>Gurubhyasthaddhgurubhyasccha</i>	<i>namōvaakam</i>	<i>adheemahe I</i>	
The teachers who taught Vedantha / prapatthi, and their teachers	'ná'mah term	I recite again and again	
<i>vrineemahē</i>	<i>cha thathraadhyau</i>	<i>dampathee</i>	<i>jagathaam pathee II</i>
take refuge,	also original of that lineage	the divine couple	masters' of the universe

Swami Desikan commences the work by paying his respects to
 'teachers and teachers' teachers and takes refuge in the primordial
 couple (Lakshmi Naaraayana).

1) Our aachaarya lineage starting with Naathamuni, Yaamuna
 and Raamaanuja (right upto Vedantha Desika) is a glorious one.
 Add to this the august body of the twelve aazhwaars starting with
 Poigai, the guruparampara is a glorious one. Their achievements

are unique – even sinners like Kshathrabandhu could be shown the noble path, let alone the dhaarmic character Pundareeka who through the good offices of Naaradha attained moksha.

The Lord Himself is the first aachaarya - Naaraayana as being the 'Parama Guru' has been stated by Bhoodevi in Vishnu Puraana. The Lord has rendered possible the works like Mahaabhaaratha, Divya Prabhandham etc. through His manifestation as Vyaasa ; and the aazhwaars, who are said to be manifestations of nithya sooris.

2) The sloka in the adhikaara 'yethe mahyama desikaah' means – showing no tendency to compete or excel amongst themselves, the aachaaryas starting with Naathamuni engaged themselves in teaching upanishad's meanings / messages and ensured that people concentrate on God with undivided attention.

3) The sloka 'hrudya sadhvarthaneekaa' in the adhikaara talks about the success of the aazhwaar-aachaarya lineage and shows them gratitude by singing praises on them.

4) The Tamil hymns from Adhikaara Sangraha (Desika Prabhandha) appearing in the adhikaara, 'neela vandhinru vazhakke'. and 'kaalam valam naanilatthe', also reflect the above statements in regard to aazhwaar - aachaaryas and their achievements.

SRIMADRAHASYATRAYA SAARA

*Srimaan Venkatanaathaaryaḥ Kavi thaarkika kesaree
Vedanthaachaarya-varyomē sannidhatthaam saduahrudhie*

1. Upodhgaathadhikaara

(Introductory Chapter)

The first part of the ádhikaara states –

ಆಭಗವತ್ತಃ ಪ್ರಥಿತಾಂ ಅನಘಾಂ ಆಚಾರ್ಯ ಸಂತತಿಂ ವಂದೇ |
ಮನಸಿ ಮಮ ಯತ್ಪ್ರಸಾದಾತ್ ವಸತಿ ರಹಸ್ಯತ್ರಯಸ್ಯ ಸಾರೋಯಂ ||4||

आभगवत्तः प्रथितामनघामाचार्यसन्ततिं वन्दे ।
मनसि मम यत्प्रसादाद्वसति रहस्यत्रयस्य सारोऽयम् ||4||

Aabhagavatthah prathithaam anagaam aachaarya santhathim vandē
right from the Lord famous (and) noble aachaarya lineage I prostrate
mánási mama yath prasaadhaath vasathi rahasyatraya saarōyam
in my mind that blessing of is there secrets of moola,' dvaya and
aachaarya with eternal bond Gita Chárama sloka

The adhikaara says in a nutshell what a mumukshu (an aspirant for moksha) 'ought' to know and do. Significantly this lofty work starts with the letter 'a' which is 'mangala vaachaka'. Swami Desikan pays obeisance to Poorvaachaaryas and says "aachaarya's kind blessing inspired me about this rahasyatraya and I bow to that aachaarya, and aachaaryas preceeding him right upto the Lord Himself".

Getting a noble aachaarya is dependent on Lord's merciful attention and through him, a chethana gets to know his 'swaroopa' opposite that of God - his swaroopa that he is subservient to the Lord ; he will also come to know details about his duties which will lead him to doing 'kainkaryam' to God and the happiness associated with it. He will with time become a 'mukhtha' – a liberated one, with no rebirth - and enjoy eternally proximity to the Lord like Garuda, Vishwaksēna and others.

The chethana has until this moment wasted his life without as much as even caring to know the basic concept viz. the tatthva (agency responsible for this world), hitha (the way to end the cycle of births and deaths) and the goal of life here (Purushaartha) ; further he has not had opportunity to know Lord's swaroopa (as creator / controller / sustainer / Lord of Mahaalakshmi), his 'swaroopa' as beng sub-servient to the Lord and *nine* types of relationship with the Lord (pithaa-puthra, protector-protected, master-servant, etc.)

Here the off-quoted example for all us, is that of a prince losing his way in the forest while on a hunting mission with his father and subsequently brought up by a hunter and acquiring habits similar to the hunter. A passing traveller, a noble soul, recognising the royal glitter in his face restores him to the king wherefrom he enjoys the full palace-comforts. In this example we are represented by the prince, the noble soul is our aachaarya and the king is the Lord Himself. Once deposited by the aachaarya at the Lord's Lotus Feet, we are sure to enjoy the comforts at the Paramapadham.

Caught as we are in Karma, it is the Lord who remembers us and is waiting for any small noble action by us so that He can show His merciful attention like providing an aachaarya. The summary of the other slokas in the adhikaara is given below :

The human soul which deserves to glitter as Kausthubha máni (gem stone) in the Lord's heart is afflicted by ignorance like the wrong belief : 'body itself is soul' (dēhaathma brama). It can save itself by following either bhakthi maarga or Prapatthi route prior to which some good and noble action by the chethana has to take place.

All philosophies accept that everyone suffers being caught in the web of Karma. Sometime or other he gets the 'Prathama Guru's (Lord's) mercy.

In Adhikaara Sangraha (Desika Prabhandha) the sloka 7, conveys the above message.

2. SAARANISHKARSHAADHIKAARA

(Ascertaining the quint-essence of scriptures)

The first part of the adhikaara states –

ಶ್ರುತಿ ಪಥ ವಿಪರೀತಂ ಕ್ಷೇತ್ರಕಲ್ಪಂ ಶ್ರುತೌಚ
ಪ್ರಕೃತಿ ಪುರುಷ ಭೋಗ ಪಾಪಕಾಂಶೋ ನಪಥ್ಯಃ
ತದಿಹ ವಿಬುಧ ಗುಪ್ತಂ ಮೃತ್ಯುಭೀತಾವಿಚಿನ್ವನ್ತು
ಪನಿಷದಮೃತಾಬ್ಧೇರುತ್ತಮಂ ಸಾರ ಮಾರ್ಯಾಃ ||5||

ಶ್ರುತಿ-ಪಥ-ವಿಪರೀತಂ ಕ್ಷೇಲ-ಕಲ್ಪಂ ಶ್ರುತೌ ಚ
ಪ್ರಕೃತಿ-ಪುರುಷ-ಭೋಗ-ಪ್ರಾಪಕಾಂಶೋ ನ ಪಥ್ಯಃ |
ತದಿಹ ವಿಬುಧ-ಗುಪ್ತಂ ಮೃತ್ಯುಭೀತಾ ವಿಚಿನ್ವನ್ತಿ
ಉಪನಿಷದಮೃತಾಬ್ಧೇರುತ್ತಮಂ ಸಾರಮಾರ್ಯಾಃ ||8||

shruthi patha vipareetham
shruthis heretic / inimical to Vedas

kshvē/akalpam
are like poison

shruthau cha
in the Vedas too

prakruthi purusha bhoga
wealth in terms of cows, crops etc.

praapakaamsho
propounding sections

na pathyah
not palatable
right now

tadhiha vibhudhaguptham
therefore having been kept closely

mrithyubheethaa
being afraid of death

vichinthyu-
search

phanishadha
ocean named the
upanishads

mruthaabhderutthamam
quint essence out of the
essential aspects*

saaramaaryaa
those who can differentiate
essence from the*

There are two important aspects which need to be understood first ; there are many confusing concepts / philosophies, and secondly the time available for all of us for learning from the vast reservoir of knowledge is extremely short. Further when a mumukshu, a seeker of knowledge, sets out to learn, he is confronted with the following types of knowledge –

ásaara : that which is outside the realm of Vedas

alpasaara : that part which is in poorva bhaaga of Vedas which confer material happiness ;

saara : that which confers time-bound happiness in heaven ;

The next degrees are 'saarathára' and 'saaratháma', of which 'saarathama' – the loftiest knowledge leading one to achieve the parama purushaártha viz. the goal of attaining Godhead, should be pursued.

The sloka says : shaastras are like oceans wherein are found all types of concepts ; some bringing material happiness, some 'aathmaanubhava' (experiencing the 'Self'), etc., but the real 'rathna' (precious jewel) in the ocean is the one which propounds the need for knowing the 'rahasyatraya' which is the loftiest content of the Upanishads – the quint-essence or 'saarathama', only comparable to Sri Mahalakshmi originating from the sea. The foregoing explanation is embodied in the following verse :

ಅಸಾರಮಲ್ಪಸಾರಂಚ ಸಾರಂ ಸಾರತರಂ ತೃಜೇತ್ |
ಭಜೇತ್ ಸಾರತಮಂ ಶಾಸ್ತ್ರೇ ರತ್ನಾಕರ ಇವಾಮೃತಮ್ ||

असारं अल्पसारं च सारं सारतरं त्यजेत् |
भजेत् सारतमं शास्त्रे रत्नाकर इवामृतम् ||

asaaram alpasaaram cha saaram saaratharam thyajēth |
bhajeth saarathamam shaasthrē rathnaakara ivaamrutham II

All lower degree concepts are to be abjured and only 'saarathamam' has to be accepted (upanishad's quint-essence). There is a difference between 'brahmaanubhava' and 'parama purushaártha', the latter is of eternal nature and confers proximity to the Lord who is described as 'Siddhōpaaya' (upaaya).

Swami Desikan's Adhikaara Sangraha's verse 9, starting with 'omaiyaavivaiyennum.....' says 'thinking as though whatever one has learnt is not enough, one resorting to the burdensome eighteen learning centres / vidyas, means a mere completion of numbers. Our poorvaachaaryas have wisely brought to us the meanings of moolamanthra / dvaya manthra / Geetha charama sloka which even nithyasooris would admire'. The Vedic texts support further : 'Omithyágrē vyaaharēth.....paristhaath' – this propounds jeeva's subservience to the Lord ; the moola manthra conferring aathma

swaroopa_jnaana, dvaya (of Katopanishad) coming in for bharannyaasa, and charama sloka granting reassurance that the Lord will rid us of all the sins.

3. Pradhaana Prathitanthraadhikaara

(Prime concept not necessarily accepted by other schools)

The first part of the adhikaara states –

ಆಧೇಯತ್ವಪ್ರಭೃತಿ ನಿಯಮೈರಾದಿಕರ್ತೃಶರೀರಂ
ಸತ್ತಾಸ್ಥಮ ಪ್ರಯತನ ಫಲೇಷ್ಟೇತದಾಯತ್ತಮೇತತ್ ।
ವಿಶ್ವಂ ಪಶ್ಯನ್ನಿತಿ ಭಗವತಿ ವ್ಯಾಪಕಾದರ್ಶದೃಷ್ಟೇ
ಗಂಭೀರಾಣಾಮಕೃತಕಗಿರಾಂ ಗಾಹತೇ ಚಿತ್ತವೃತ್ತಿಂ ॥

ಆಧೇಯತ್ವ-ಪ್ರಭೃತಿ-ನಿಯಮೈರಾದಿಕರ್ತುಃ ಶರೀರಂ
ಸತ್ತಾ-ಸ್ಥಮ-ಪ್ರಯತನ-ಫಲೇಷ್ಟೇತದಾಯತ್ತಮೇತತ್ ।
ವಿಶ್ವಂ ಪಶ್ಯನ್ನಿತಿ ಭಗವತಿ ವ್ಯಾಪಕಾದರ್ಶದೃಷ್ಟೇ
ಗಂಭೀರಾಣಾಮಕೃತಕಗಿರಾಂ ಗಾಹತೇ ಚಿತ್ತವೃತ್ತಿಂ ॥10॥

aadhēyatthva prabhrruthi niyamaih adhikarthuh shareeram
Lord-ordained control, existence etc.sustained by Him to the prime cause of this
for His use world the Lord, His shareeram

satthaasthema prayathana phalēshuyēthdhaayattham yethaath
its existence and doing worldly the result - joy is dependent on this
nature activity here and 'moksha' the Lord

vishwam pashyan ithi bhaghavathi vyaapakaadarshadrushtē
world compre- this way the Lord the pervading moolāmanthra
hending

gombheeraaṇaam ākruthaka giraam gaahathē chitthavruthim
having deep and upanishadic texts- he will conveying unique
subtle meanings bheda/abheda/ghataka understand meanings.

The 'prāthitanthra' aspect, that is, the extraordinary concept unique to 'Vishistaadvaita siddhaantha' is being discussed in this adhikaara. The prime contention held by us viz. 'tath sarvam ithi hārēsthanuḥ' meaning that all beings (both sentient and non-sentient) constitute the Lord's body. Just as soul is for our body

constituting all activities, so is the Lord for the entire Universe - (according to us) ; without appreciating this unique aspect, the *práthithanthra*, it is not possible to interpret all the Vedic and upanishadic texts.

This 'swamatha siddhaantha' was propounded by Sri Raamaanuja. The verse 'yaddhyē tham yathi saarvabhaumakathitham..... kallola kolaahalah'. This means that even if *one scholar* from heretic faiths comprehends this concept as propounded by Yethiraaja, through *that single scholar*, the heretic-faith-enthusiasts will vanish.

How and why is 'Práthithanthra' important ? Vishistaadvaita is a philosophy largely developed by Sri Raamaanuja by reconciling all the Vedic texts, bhedha / abhedha / ghataka sruthis, and provides satisfactory answers to all questions. The nature of the jeeva ; the Lord etc. are brought into the fore in this ádhikaara – the jeeva's and Lord's 'swaroopas' are embedded in the rahasyatraya : Let's go over these briefly :-

Jeeva Swaroopa (nature) : The prime swaroopa of the Jeeva is that it is eternally sub-servient to the Lord. It, as also insentient matter, form His shareera. It draws its sustenance from the Lord (He being the aadhaara) ; it is controlled by Him. Jiva's nature thus, is contained in the moola manthra as also both parts of dvaya. The Lord being the master and being jeeva's resort is conveyed by Geetha Charama sloka.

Lord's swaroopa : He is aadhaara (support) not only for the jeeva but also for His kalyaanagunas which characterise Him. Besides His truthfulness, eternality, ecstasy etc. (swaroopa dharma), He also has jnaana, shakthi, bhála, veerya, compassion and love (vaathsalya) - these are demonstratatively qualifying qualities.

He is the master for both the worlds, the world here and Paramapadha.

If the chethana realises that the Lord is the controller etc, the knowledge that He is the ready medium (siddhōpaaya) arises in him and he thinks consequently, the way of attaining Him, known as Saadhyōpaaya, which is through Prapatthi as put forward by charama sloka, and going through the process with dvaya manthra.

Moola manthra would have conveyed to the 'adhikaari' the swaroopa aspect of the chethana and the Lord.

In answer to a possible query as to why anyone of the secret manthras would not do, Swami Desikan has stated - all the three manthras are to be understood ; the 'siddhōpaaya' to be attained as advised in charama sloka and through the saadhyōpaaya in terms of prapatthi as contained in dvaya manthra, and whatever has to be comprehended at that time through the mirror, viz. moola manthra providing it.

4. ARTHA PÁNCHAKAADHIKARA

(Five-fold truths)

The first part of the ádhikaara states –

ಆದೌ ಪ್ರಾಪ್ಯಂ ಪರಮಂ ಅನಘಂ ಪ್ರಾಪ್ತರೂಪಂ ಚ ಮಾದೌ
ಇಷ್ಟೋಪಾಯಂ ತು ಅಯನ-ನಮಸೋಃ ಈಶ್ವಿತಾರ್ಥಂ ಚತುರ್ಥ್ಯಾಂ |
ತದ್ವ್ಯಾಘಾತಂ ಮಮ ಕೃತಿಗಿರಿ ವ್ಯಂಜಯಂತಂ ಮನುಂ ತಂ
ತತ್ಪ್ರಾಯಂ ಚ ದ್ವಯಮಪಿ ವಿದನ್ ಸಮತಃ ಸರ್ವವೇದೀ ||12||

ಆದೌ ಪ್ರಾಪ್ಯಂ ಪರಮನಗ್ಧಂ ಪ್ರಾಪ್ತರೂಪಂ ಚ ಮಾದೌ
ಇಷ್ಟೋಪಾಯಂ ತ್ವಯನ-ನಮಸೋಃ ಈಶ್ವಿತಾರ್ಥಂ ಚತುರ್ಥ್ಯಾಂ |
ತದ್ವ್ಯಾಘಾತಂ ಮಮಕೃತಿಗಿರಿ ವ್ಯಂಜಯಂತಂ ಮನುಂ ತಂ
ತತ್ಪ್ರಾಯಂ ಚ ದ್ವಯಮಪಿ ವಿದನ್ ಸಮತಃ ಸರ್ವವೇದೀ ||12||

aadhau praapyam paramam anagamprapṭr roopancha maadhau
Naaraayana the goal loftiest flawless praaptha-jeevaathma's nature

ishtopaayanthvayana namasō reepsithartham chathurthyaaam
for the desired goal saadhyopaaya purushaatha as as kainkaryam
(upaaya) desired

thadhvyaaaghaatham mamakrithigiri vyanjayantham manuntham
the obstacle mamakaara talked / brings to light that
for the goal stated in this word moolamanthra

thathpraayanancha dvayamapividhan sammathaḥ sarvavedhee
similarly arthapanchaka dvaya and charama he will knower of
jnaana, being expressed slokas accept all Vedas

Having discussed the quint-essence of three rahasyas in the last ádhikaarā, Swami Desikan now turns to the theme of arthapanchaka jnaana (knowledge of five-fold truths), propounded in all shaastras. Having also explained the contour of 'práthithanthra' (the shareera-shareeri concept), the arthapánchaka jnaana is elucidated here.

The shareera-shareeri concept leads to shesha-seshi relationship i.e. master-servant bond ; chethana's (sesha's) swaroopa is to resort to sháranaagathi as upaaya fully understanding that service to the Lord (Kainkaryam) is the Purushaartha. The obstacles to this process are the 'I'- and 'Mine'ness (ahankaara and mamakaara).

The áarthapánchaka jnaana comprises knowledge about i) Brahman's / Lord's nature, ii) Prapatha's i.e. jeeva's swaroopa, iii) the route to attain praapya / Lord - i.e. upaaya iv) nature of phala (outcome) and v) obstacles to obtain / achieve the outcome.

Let us briefly study these aspects :

A) Lord's Nature : The first letter of moola manthra and the term 'Naaraayana' that follows it, the term 'Naaraayana' in the dvaya manthra as also 'maa aham' in charama sloka, convey the nature of the Lord. He is eternally united with Sri Mahalakshmi. He is jnaana, aanandha etc. personified and at the same time flawless / blemishless and has His abode in Paramapadham (Sri Vaikunta) : (samastha heya rahitham vishnu + aakhyam parama padham - V. Puraanam 1-22-53). He has divine qualities - 'thameva guna sampannam, yevam shrēshta gunairyuktham'. He is unique in having the greatness of being worshipped as idol (divya mangala vishistathvam), being one of the five forms (pára, vyooha, vibhava, antharyaami and árchā) ; 'sadaika roopa roopaaya' etc., 'asthra bhooshana sámsthaana roopam ; Ubhaya Vibhoothi Yukthah - Vishnōrēthaah vibhoothayah : - the Lord of Vibhoothi here (leela) and nithya viboothi (Páramapádham).

Similarly in Thiruvoimozhi 4-9-10, 'kándu kettutru..... un thiruvadiye'. Sri Nammaazhwaar says "the glittering Sri Mahalakshmi and You being together, I witnessed that greatness

and gave up material happiness and 'kaivalya' pleasure. I take refuge in Your Lotus Feet". Again from Thiruvoimozhi, 6-10-10/11, the most famous paasuram 'ahalakillen.....nilaavuvure' also echoes nearly the same message. One could cite numerous references for 'Lakshmi-Vishistathva'. (togetherness of Naaraayana with Mahaalakshmi).

B) Jeeva Swaroopa : The Lord as described above is praapya - the goal. The jeeva or soul (also known as Prathyagaathma on its attaining Brahman) is divided into three types : Bhaddha (samsaaris) ; 'liberated' samsaaris - bhaddhas attaining 'moksha' become 'mukthas'. Nithyas are illumined seers at Paramapadha like Garuda, Vishwakshenar etc.

All the three have anuththa (being 'atomic'). Bhaddhas have Jnaana sankocha (contracted knowledge) and are prakrithi-ridden unlike mukthas and nithyas who are of the nature of knowledge and aananda. Through Prapatthi bhaddhas achieve the nature of mukthas and do kainkaryam at Paramapadham. The syllable 'ma' in Pranava stands for Jnaanathva, Aanandthva and anuththa.

C) Phala Swaroopa : The moolamanthra's and dvaya's latter part's 'Naaraayanaaya' speaks of attainment of kainkarya (fruit). 'maḥ na' - i.e., splititng namah - declares kainkaryam to Srīman Naaraayana / Shreeyapathi alone and not to a chethana meaning that the obstacles of 'I' and 'mine'ness have been overcome. 'Sarvapaapebyō mokshayishyaami' conveys the phāla.

D) Praapthi virodhi : The obstacle to achieving moksha is the 'prakrithi - sambhandham' / karmas – the thamo-rajo-saathvic gunas aligning with Prakrithi resulting in dependence on body / sense organs. This leads to blunders (ākruthyaakaranakrithyaakaranana) and thereon to rebirths / samsaara. Even Vashista (with perfect anookoolya) had to face delay, while Kshathrabandhu supposed to have had Praapthi Virodhi got moksha early, depending on the moment of merciful attention of the Lord.

E) Phala : The phala is 'praapya vasthu' which is Parabrahman and experiencing Him in Paramapaadham with our kainkaryam to Him.

5. TATTHVATRAYA CHINTANAADHIKARA

The first part of the ádhikaara states –

ಪ್ರಕೃತ್ಯಾತ್ಮ ಭೃಂತಿರ್ಗಲತಿ ಚಿದ ಚಿಲ್ಲಕ್ಷಣ ಧಿಯಾ
ತಥಾಜೀವೇಶೈಕೈ ಪ್ರಭೃತಿ ಕಲಹ ಸ್ವದ್ವಿಭಜನಾತ್ |
ಅತೋ ಭೋಕ್ತಾ ಭೋಗ್ಯಂ ತದುಭಯ ನಿಯಂತೇತಿ ನಿಗಮೈ
ದ್ವಿಭಕ್ತಂ ನಸ್ತತ್ತ್ವತ್ರಯ ಮುಪದಿಶಂ ತೃಕ್ಷತಧಿಯಃ ||14||

ಪ್ರಕೃತ್ಯಾತ್ಮಭ್ರಾಂತಿರ್ಗಲತಿ ಚಿದಚಿಲ್ಲಕ್ಷಣಧಿಯಾ
ತಥಾ ಜೀವೇಶೈಕೈ ಪ್ರಭೃತಿ-ಕಲಹಸ್ತದ್ವಿಭಜನಾತ್ |
ಅತೋ ಭೋಕ್ತಾ ಭೋಗ್ಯಂ ತದುಭಯ-ನಿಯಂತೇತಿ ನಿಗಮೈಃ
ವಿಭಕ್ತಂ ನಸ್ತತ್ತ್ವತ್ರಯಮುಪದಿಶಂತ್ಯಕ್ಷತಧಿಯಃ ||14||

prakruthyaathma bhraanthir ga/athi chith achith lakshanaadhiya
arising out of prakrithi the illusion will (with) sentient / insentient
that the body is soul itself vanish matter's knowledge

tathaa jeevāshaika prabhuruthi kalahah tadhvibhajanaath
similarly jeeva and Eeshwara are same that conflict of Eeshwara and as
that illusion of freedom united or separate

atho bhokthaa bhogyam tadhubhaya niyanthēthi nigamaih
thus one enjoying things in both of created by from Vedas/
(jeeva) the world which are Paramaathma Upanishads

vibhaktham nah tatthva trayam upadishanthi akshathadiyah
divided for his realities the three as taught in our aachaaryas not
shruthis (Vedas) affected by
illusions talked about

The knowledge of three tatthvas i.e. realities, is essential. This will enable putting an end to the 'dehaathma brahma' which is illusion of mistaking the body for the soul itself, self as an independent entity etc. The three tatthvas / realities are chethana (jeeva), achith (insentient matter) and Eeshwara (Paramaathma) : they are also respectively called bhokthaa (enjoyer), bhogyam (thing being enjoyed), niyanthaa (creator of these) in upanishads / shaastras.

A) **Achethana** : Taking achethana first, it is seen to have three types – a) thriguna prakruthi, b) kaala, c) shuddha satthva. Let's study each one briefly (a) Triguna Prakrithi : coming under the

generic term dravya, prakrithi has three different gunas (nature) : sathva, rájas, thámas. These three gunas lend themselves to further sub-division into 24 realities - purusha, moola prakruthi, mahath (intelligence / buddhi), Ahankaara, five subtle thanmaathras, panchabhoothas (Vaayu etc), pancha karmendriyas (sense organs), five jnaanēndhriyas together totalling twentyfour. Add to this Eeshwara Himself making it a total of twenty-five. The entire 24 realities (tatthvas) are inseparable from Eeshwara (Aprathak siddha).

ii) **Kaala** : 'Kaala' which is the personification of God Himself is beginningless, neither has it an end. The aspects of creation, existence and the end (samhaara) come within the realm of Kaala. But the Lord's Nithya Vibhoothi (Sri Vaikunta) is not affected by kaala (while Vibhoothi as affected by Prakrithi is subject to Kaala) – in Vaikunta Lord's non-prakrithic body, mantapas, gopuras and such insentient things are not affected by kaala but by the Lord's will (sankalpa). The units of kaala are kala-vigalige, muhoortha etc.

iii) **Shuddha sathva** : Although shuddha sathva is included under achethanas which are 'inert', Swami Desikan does not agree with this – the reason is that 'inert' dravya (matter) is not self-luminous. As per holy treatises on 'bhaagavathchchaasthra, the substance (matter)/ shuddha sattva is of the nature of knowledge.

B) **Chethana / Jeeva*** : It is characterised by activity, ability to think. It thinks of itself - 'aham'. Its nature is agency for action, and enjoyment, for which God has provided materials.

It is divided into bhaddha (those caught in the web of samsaaram), muktha (those bhaddhaas who have attained moksha and are in Paramapaada) and nithyas (those engaged in eternal service at Paramapadham like Aadhisessa, Garuda, Vishwakshena etc.).

**Dharmabhootha Jnaana (DBJ) of a chethana* : Dharmabhouta jnaana or attributive consciousness / knowledge is a dravya (substance/matter). Since a chethana is subservient to his Lord so also a chethana's DBJ is subservient to Him.

How do we feel or see things ? DBJ of the atom-sized soul in us pervades the whole body with sensations, some painful others pleasurable – this is comparable to a candle placed in a tiny place illuminating the entire room : (P.T.O.)

C) Eeshwara : He is vibhu (omnipresent / all-pervasive) ; He is not dependent on anyone ; He is the master of everything without any cause (nirupaadhika seshatthva). 'Vibhu' distinguishes 'Eeshvara' from the 'atomic' jeeva.

We saw the 24 tatthvas (realities) under 'Thrigunas' which are His asthra specialities (asthrabhooshana) – this is nicely covered by Swami Desikan in Adhikaara Sangraha 'puruḍanmani varamaaha.....kaakkinraanē :

The Lord has eternal association of Sri Mahalakshmi (Lakshmivishista), sathyatthva (being the Reality), Jnaanatthva (of the nature of knowledge), anantthva (infiniteness), aanandatthva (blissfulness). He has, as mentioned in Aagamas, five forms : para, vyoocha, haardha (antharyaami) and archa – there is a detailed discussion on the various gunas opposite these five forms : generally the gunas attributable to these forms are – jnaana, shakthi, bala, aishwarya, veerya and thejas.

His idol i.e. vigraha is 'shuddha satthva dravyamaya' i.e. apraakrithic, and it is emphasized that '*archa*' which we all worship in temples is capable of conferring moksha (mokshapradha).

He is inseparable from Sri Mahalakshmi (She is anapaayini).

The reality or Eeshwara tatthva is hard to be able to be understood by people of limited knowledge. The question arises if 'sarvajnatthva' is a pre-requisite (i.e. calling for shaastra jnaana); Swami Desikan answers in the negative. Since it is difficult to acquire knowledge about God (Shaasthra Jnaanam), one should resort to 'upadēsham' in the form of synoptic knowledge (saaraansham) in a short time and get started quickly in the quest - i.e. mokshopaaya.

(Contd.) It must be pointed out the DBJ in the case of a chethana is 'contracted' / pressed down ('sankuchitha') due to karmas accumulated in samsaara, but a chethana after becoming a muktha (liberated / after attaining moksha), his DBJ becomes all-pervasive (vibhu). Thus DBJ is kaala-dependent for chethana. Hence in 'bhaddha' state, a chethana is not able to perceive / see shuddha satthva, Sri Vaikunta etc. Swami Desikan says this in manipravaala language thus :

'Dharmabhoothajnaanatthinudeya swaathma prakaashana shakthiyaanadhu vishaya prakaashamillaadhakaalatthil karma visheshangaale prathibhaddhai yaanaarpole.....'

6. PÁRADEVATHAA PAARAMARTHYAADHIKAARA

The first part of the ádhikaara states –

ಆತ್ಮೈಕ್ಯಂ ದೇವತೈಕ್ಯಂ ತ್ರಿಕಸಮಧಿಗತಾ (ಕತಾ) ತುಲ್ಯತೈಕ್ಯಂ ತ್ರಯಾಣಾಂ ।
 ಅನ್ಯ ತೈಶ್ವರ್ಯ ಮಿತ್ಯಾಧ್ಯಾನಿಪುಣ ಫಣಿತೀ ರಾದ್ರಿಯನ್ತೇ ನ ಸಂತಃ ॥
 ತ್ರಯಂತೈರೇಕ ಕಂಠೈಃತದನುಗುಣ ಮನುವ್ಯಾಸ ಮುಖ್ಯೋಕ್ತಿಭಿಷ್ಠ ।
 ಶ್ರೀಮನ್ನಾರಾಯಣೋ ನಃ ಪತಿರಖಿಲ ತನುಮುಕ್ತಿದೋ ಮುಕ್ತಭೋಗ್ಯಃ ॥

आत्मैक्यं देवतैक्यं त्रिकसमधिगता तुल्यतैक्यं त्रयाणां ।
 अन्यत्रैश्वर्यमित्याद्यनिपुण-फणितीराद्रियन्ते न सन्तः ॥
 त्रयंतैरेक कण्ठैःतदनुगुण मनुव्यास मुख्योक्तिभिश्च ।
 श्रीमन्नारायणो नः पतिरखिल तनुमुक्तिदो मुक्तभोग्यः ॥

*aathmaikyam dēvathaikyam thrिकासamadhigathaa thulyathaikyam
 thrayaanaam*

all souls same, soul just one, no Brahma Vishnu Rudra this very moorthy-
 jeeva not different; difference between thraya, whoever has -thraya same in
 God as Universe jeeva and God taken as refuge appearance
 but bodies different

*anya thraishwarya mithyaadhyaniipuna phanitheer aadhrayanthe
 nasanthaḥ*

aside this moorthya- such inept debate / will not accept, the
 thraya there is highest statements wise ones knowing
 known as paraashakthi etc. the difference

thrayanthairēkha kantaisthadhanuguna manuvyaasa mukyōkthibishcha
 upanishads with a unitary voice and matching that main statements
 manu smṛithi . by Vyaasa

*Srimannaraayano naḥ pathirakhila thanurmukhthidō
 mukthabhōgyaḥ*

Srimannaraayana is the Lord He is shareeri giver of moksha
 not just for us for all He is the paradevatha, praapaka

The main theme of this adhikaara is to ascertain as to who the 'paradevatha is, whether the three deities are same, what is the role of Brahma / Rudra and who is their antharyaami ? Who undertakes creation / destruction etc ; are these deities Brahma, Rudra able to confer moksha ? ; what do Vedas propound as praapya / paradevatha ? Let us examine one by one :

1) Who is the páradevatha ?

Swami Desikan starts the discussion with 'ukthavaidharmangalaale (mani pravaala)....' that is, having propounded in the last adhikaara the concepts of bhokthaa (enjoyer), bhogyam (thing to be enjoyed) and prārithaa (Eeshwara) as being different, the fact that as to who that Eeshwara is remains to be resolved. Unless this aspect of Párádevathaa is decided, Paramaikaanthis will not worship the deity not having parathva (Supreme authority) ; Upaayathva (being the route to the goal) and Praapyathva (goal itself) i.e. one who cannot grant moksha will not be worshipped.

Since Brahma, Rudra and Indra have been created by Eeshwara and also being subject to karma, they cannot be called 'Jagathkaarana deities'. Varaaha Puraana says 'aadhyonaaraayana deva' i.e. Naaraayana is aadhya, the very root of this world. 'Deva' also connotes that He is Lakshmi-Vishista (eternal togetherness with Sri Mahalakshmi). With the help of scriptures Swami Desikan establishes the fact that Sriman Naaraayana, i.e., Mahaavishnu manifests Himself among Brahma, Rudra etc. in order to protect the people of the world, out of His own accord and one should not make the mistake of presuming that He is also like Brahma / Rudra subject to karma (this is the answer to the mistaken notion conveyed by : 'Brahma Vishnu Rudrēndraaḥ thē sarvā samprasooyanthē'. As also the text : 'nithyam naasthi jagathi bhootham sthaavara jangamam ; Ruthē thamēkam purusham Vaasudevam sanaathanam' declares that Vaasudeva alone is eternal and the moving / non-moving things are not eternal).

2) Brahma-Rudra's role, their inner soul

Brahma and Rudra, owing to their noble work in their last life attained their positions : 'ivarhal karma vásharaai.....' (mani pravaala).

They undertake jobs for Sarveshwara and have been created by Him. Manu Smrithi 1-11 says 'tadhvisrushtassa.....'. Brahma tells Raama in Raamaayana that the latter created him. Rudra tells the

Lord that he was born from His body and that His name is Kesava. Mahaabhaaratha (Shaanthi Parva : 350-19) says that Brahma and Rudra were born out of Lord's happiness and anger respectively and He Himself, being their 'antharaathma' gets creation and ending of lives done by them : 'antharaathmavaana avan koduttha jnaanangalai kondu.....' (māni pravaala). The Lord Himself says that 'devathas go to Rudra, the latter to the Lord Himself for assistance. I go to none - nothing is support for Me. I am support to everyone'.

3) **Brahma / Rudra and moksha**

Statements that these two deities can get moksha means that like aachaaryas they also teach 'mokshopaaya' – their role for giving fruits / rewards is limited : 'yasmaath parimitha phalam'.

4) **Paradevathaa nischayam (confirmation)**

Triple-syllabled pranava lauds none other than 'neela megha Shyaama' : if you pray to its first part, you can achieve the second part (!) in Sri Vaikunta, so says Periaazhwaar in his Thirumozhi.

The Lord is Sriyahpathi : 'Hreeshchathē Lakshmeescha pathanyauou (Pur. Sooktha) : The Purusha talked about in Vedas is Lakshmipathi. They together are to be attained (Praapya / Sharanya), they are the paratathva - ultimate Reality'. : 'Iddhampathihale praapyarum, sharanyarum' (māni pravaala). He is 'Paramakaaranan' : Shreshtascha (Shrutha Prakaashike on Brahma Soothra).

7. **MUMUKHSHUTHVAADHIKAARA**

(The lot of an aspirant for moksha)

The first part of the ádhikaara states –

ಕಾಲಾವರ್ತ್ ಪ್ರಕೃತಿವಿಕೃತಿಃ ಕಾಮಭೋಗೇಷು ದೋಷಾನ್
ಜ್ವಾಲಾಗರ್ವ ಪ್ರತಿಮದುರಿತೋದಝದುಃಖಾನುಭೂತಿಂ ||
ಯಾಥಾತಥ್ಯಂ ಸ್ವಪರನಿಯತಂ ಯಚ್ಚದಿವ್ಯಂ ಪದಂತ
ತ್ಯಾರಾಕಲ್ಪಂ ವಪುರಪಿ ವಿದನ್ಯಸ್ತಿತ್ವೇತ ಬನ್ಧಮ್ ||18||

कालावर्तान् प्रकृतिविकृतीः कामभोगेषु दोषान्
 ज्वालागर्तं प्रतिम-दुरितोदक-दुःखानुभूतिम् ।
 याथातथ्यं स्वपरनियतं यच्च दिव्यं पदं तत्
 काराकल्पं वपुरपि विदन् कस्तितिक्षेत बन्धम् ? ॥18॥

<i>kaalaavarthaan</i>	<i>prakruthivikratheeḥ</i>	<i>kaama bhōgeshu doshaan</i>
caught in the whirlpool of time	primordial matter and its change	pleasures of 'here' and 'hereafter' (aamushmika)

<i>jwalagartha prathima</i>	<i>dhuritha</i>	<i>darkadhukkaanubhoothim</i>
similar to crater of fire	consequent sins	results of / in hell !

<i>yaathaathathyam swaparaniyatham</i>	<i>yāchcha divyam padhamtath</i>
mutual relationship between self and God i. sēsha-seshi bond	arising out of blemishlessness the complete brahmaanubhava at Paramapadham

<i>kaaraakalpam vapurapi</i>	<i>vidhan</i>	<i>kasthithikshētha bandham</i>
one who is deserving of nithya - sooris' enjoyment but caught in the prakrutha shareera	knowing well tattvatraya	who at all will tolerate this bond with prakruthi

A chethana aspiring for moksha is till now qualified by his body and his sense organs. This means that until he lives in this 'leela vibhoothi' (life here) he cannot do away with his bond with the body and sense organs. Having understood this and having regard for the following philosophical aspects learnt in the last four adhikaaras, viz. self-luminosity / knowledge aspects of being enjoyer-atomic -eternal etc. concerning the soul, and charged with the resolution to acquire the desired praaṇṇa (purushārtha) - that he is different from the Lord and intends to achieve 'kainkaryabhaagyam / service to the Lord' which is his true nature (swaroopa) –

That having been understood the following interpretations in the moola manthara i.e. i) The third syllable in 'om' which is 'ma' conveys Jnaanathva leading to giving up 'I' and 'Mine'ness, also giving up those flowing from 'U' and 'namah' and 'naaraayanaaya' (self's wrong notion that it is its own master/advance thinking about the future state of experiencing kainkaryam later on), the

chethana should uproot without trace, all types of I - and 'Mine' - ness (as detailed above) in full knowledge of the same/as also giving up through disinterestedness in sensual pleasures (alpasaara pleasures of this world) vide Thiruvoimozhi 3-2-6' kirpan killen.... enjnaanre'. The one who is interested in Paramaathma is disinterested in *non-Paramaathmic* aspects (Naaradeeya Kalpa).

Abjuring things which are not moksha-driven and practising life according to shaastras and move fast on undertaking prapatthi which alone is the 'upaaya' for achieving the parama purushaarth ; the sloka 14 of Adhikaara Sangarha (Desika Prabhandham) is applicable here :- 'owing to mercy of the aachaarya's upadēsham', one fully conscious of things which are favourable and that which are inimical to the ever-swelling samsaarasagaara' and conquering senses, longs for eternal kinkaryam at the lotus-feet of Lakshmi-accompanied Mahaavishnu.

Some authors quote here a dialogue between jivaathma and Paramaathma contained in an interesting sloka by Paraashar Bhattar on 'Swatantraathma bhraanthi'.

8. ADHIKAARI - VIBHAAGAADHIKAARA

(Division of aspirants seeking moksha)

The first part of the adhikaara states –

ಮುಮುಕ್ಷುತ್ವೇ ತುಲೈ ಸತಿ ಚ ಮಧುವಿದ್ಯಾದಿಷು ಯಥಾ
ವ್ಯವಸ್ಥಾ ಸಂಸಿದ್ಧತ್ಯಧಿಕೃತಿವಿಶೇಷೇಣ ವಿದುಷಾಂ ।
ವಿಕಲ್ಪೇತ ನ್ಯಾಸೇ ಸ್ಥಿತಿರಿತರವಿದ್ಯಾಸು ಚ ತಥಾ
ನಿಯತ್ಯಾ ವೈಯಾತ್ಯಂ ನಿಯಮಯಿತುಮೇವಂ ಪ್ರಭವತಿ ॥20॥

ಮುಮುಕ್ಷುತ್ವೇ ತುಲೈ ಸತಿ ಚ ಮಧುವಿದ್ಯಾದಿಷು ಯಥಾ
ವ್ಯವಸ್ಥಾ ಸಂಸಿದ್ಧತ್ಯಧಿಕೃತಿ-ವಿಶೇಷೇಣ ವಿದುಷಾಂ ।
ವಿಕಲ್ಪೇತ ನ್ಯಾಸೇ ಸ್ಥಿತಿರಿತರವಿದ್ಯಾಸು ಚ ತಥಾ
ನಿಯತ್ಯಾ ವೈಯಾತ್ಯಂ ನಿಯಮಯಿತುಮೇವಂ ಪ್ರಭವತಿ ॥20॥

mumukshathvē thulyē sathi cha madhuvidhyaadishu yathaa
 aspirants for moksha despite outcome madhu vidye, sadhvidhye and the like
 are of two types being same

vyvasthaa samsiddhatthyadhikrutha vishēshēṇa vidhushaam
 arrangement is made, same way according to one's adhikaara worshippers
 vishesha, corresponding to desire

vikalpyētha nyaasē sthitharavidhyaasu cha thathaa
 in nyaasa and other vidhyaas too same as that

niyathya vaiyaathyam niyamayithumēvam prabhavathi
 owing to lucky willpower to produce the intended becomes possible
 happening desire

The routes (upaaya) for achieving moksha as has already been discussed are two: one Prapatthi and the other bhakthi (yoga). The latter is time consuming and may bring phala at a distant time.

There are thirty-two Brahma Vidhyas: to name a few - madhu vidhya, panchaagni vidhye, sadhvidhye, dahara vidhye.

The ritualistic procedure (anushtaana) varies for each. Similarly the 'anushtaana' for Prapatthi is different for various types of Prapatthi.

Brahma Vidhyas come under the generic term 'bhakthi maarga' although the aim or goal is the same viz moksha; however, the route to moksha is not the same. Madhu vidhya aspirant has to spend sometime in the world of 'vasu' before achieving moksha, similarly panchaagni vidhya aspirant achieves kaivalya first and moksha later. Dahara Vidhya aspirant can get moksha directly.

The basic and the significant difference between bhakthi maarga and prapatthi is that the aspirants of bhakthi maarga achieve moksha only after praarabhdha karma has been fully gone through, while the latter category (Prapatthi aspirants) achieve moksha at the fall of the body.

The main categories of prapatthi aspirants seeking moksha are - those coming under 'ukthi nishte' and the other 'aachaarya nishte' depending on the capability of the adhikaari (shaktha, ashakhtha).

In bhakthi also, prapatthi forms an anga (part) while in prapatthi it is the 'angi' (act of sharanaagathi to be undergone). The first type (bhakthi) is also known as 'sadhvaara prapatthi nishta', while the latter 'adhvaaraka prapatthi nishta.'

In aachaarya nishte for 'ashakthas', the aachaarya requests on behalf of the shishya - like the flies/germs wanting to cross from one hill to the other cannot do on their own but if they are on the body of a lion they will easily cross ; a blind man being led by a man with eyes etc. In 'ukthi nishte', although one may not be familiar with all the angas of prapatthi, being fully aware that he has no means for salvation (kaarpanyam and Mahavishwaasa) the prapanna-to-be pronounces in front of the saviour, the sentence taught by his aachaarya.

Saints/seers like Vyaasa, Paraashara, Shuka, Vaalmeeki etc. were capable of sadhvaaraka prapatthi and could tolerate inordinate delay. But this type is open to only the first three varnas unlike 'advaaraka prapatthi' aspirants ; most of us are not capable of sadhvaaraka prapatthi.

Prapatthi as such has the advantages of eliminating all sins, but also can bring moksha at the desired moment.

9. UPAAYA VIBAAGHAADHIKAARA

The first part of the adhikaara states -

ಉಪಾಯಸ್ವಪ್ರಾಪ್ತೇರುಪನಿಷದಧೀತ ಸ್ಥಗಮಾನ್
 ಪ್ರಸಕ್ತೈತಸ್ಯೋಕ್ತೇ ಪ್ರಪದನನಿಧಿಧ್ಯಾಸನಗ(ಸೃ)ತೀ ।
 ತದಾರೋಹಃ ಪುಂಸಸ್ತುತಪರಿಪಾಕೇಣ ಮಹತಾ
 ನಿಧಾನಂ ತತ್ರಾಪಿ ಸ್ವಯಮಖಿಲ ನಿರ್ಮಾಣ ನಿಪುಣಃ ||22||

उपायः स्वप्राप्तेरुपनिषदधीतः स भगवान्
 प्रसक्त्यै तस्योक्ते प्रपदन-निदिध्यासन-गती ।
 तदारोहः पुंसः सुकृतपरिपाकेण महता
 निदानं तत्रापि स्वयमखिल-निर्माण-निपुणः ||22||

<i>upaayaḥ</i>	<i>swapraapthēḥ</i>	<i>upanishadhadheethaḥ</i>	<i>sa bhagawaan</i>
the Lord has	to get Him/His	He is talked about in	seshi He is and
declared He is	close	upanishads. How then are	paripoornam/
upaaya	experience	bhakthi / prapatti upaayas ?	the Lord

prasatthiyai thasyōkthēprapadhana nidhi dhyaasana ga (sru) thee
 for his satisfaction stated bhakthi / prapatti the two routes
 to please Him

<i>thadhaarōhaḥ</i>	<i>pumsassukrutha paripaakēna</i>	<i>mahathaa</i>
to practise either	to the bhaddha caught in samsaara /	the great
bhakthi or prapatti	avidya, due to lucky happening, he gets	event

<i>nidhaanam</i>	<i>thathraapi</i>	<i>swayamakila</i>	<i>nirmaana</i>	<i>nipunaḥ</i>
for practising	bhakthi or prapatti He	the efficient creator / sustainer etc.		
	Himself is the cause	the Lord as Siddhopaaya		

As stated in the last adhikaara the saadhyopaaya (means) for attainment) for moksha are 'sadhvaaraka prapatti' and 'adhvaaraka prapatti'. Since for bhakthi yoga to materialize sadhvaaraka prapatti is practised it is called 'anga prapatti'- this bhakthi yoga is in combination of jnaana Yoga and Karma Yoga ; this leads to parajnaana / paramabhakthi, finally bringing moksha. On the other hand 'advaaraka prapatti' is independent with two types - ukthi nishte/ aachaarya nishte. All the prapattis have equal reward viz fulfillment of moksha. As already explained, the independent prapatti route is simpler and brings immediate reward of moksha.

In this adhikaara it is declared that Lord himself is the root cause/ conferer of the routes to enable a chethana to attain moksha - the upanishads state that Bhagavaan, the Supreme master (sarva seshi) is the ready means and to please Him a chethana should adopt one of the routes.

The adhikaara outlines various aspects related to the means Viz
 1. The Lord's upaayathva (being means) / upēyathva (goal), their utilisation by prapannas
 2. Nature of Karma/Jnaana/bhakthi yogas
 3. Parabhakthi/Parajnaana/Parama bhakthi
 4. 'Phala' for bhakthi/prapatti.

1) Swami Desikan states in manipravaala : 'Ivupaaya roopamaayum praapthi roopamaayum' for such knowledge about the Lord,

He himself confers phala. Later the term 'Eeshwaran' is used meaning 'Lakshmi-accompanied Naaraayana'. Lakshmi-tanthra's Prapatthyaadhyaaya states 'upaayashche cha chatthvaarah' meaning that there are four yogas for moksha* ; also it mentions chathurthoyamupayasthe prokthah sheegraphalapradhah, meaning that the fourth upaaya(prapatthi) gives quick results. *But, as Raamaanuja has declared, karma and jnaana yogas are 'angas' of bhakthi yoga. 2) Karma Yoga comprises doing one's duty without expecting any fruits ; daily duties should be carried out regularly according to one's varna. This should be considered as 'bhagavadhaaraadhana roopa'.

Having achieved purity (of anthahkarana) through Karma yoga, being free from dehathma brama, he being a shesha of the Lord, and the jeevaathma swaroopa (eternality, anandathva, anuthva etc) meditating all the time, is Jnaana Yoga : incessantly, just like the smooth flow of oil drop by drop, say, from a container with a hole, meditating on the Lord's swaroopa, roopa, guna, His manifestations etc- i.e meditation with love.

3) Parabhakthi as different from bhakghi yoga, is intense wish to see the Lord : please show Yourself to me at least once - the thirst for communion with God (the result of a life style as per shaastra) ; this parabhakthi deepens and leads to parajnaana having been blessed with his darshana once, and the ultimate or supreme devotion is paramabhakthi which is the deep desire to be with Him and see Him again and again (Vyaasa, Vashista, Sabari) the stage, as when the aazhwaar says 'ini naan pahalotten.....'

4) As already mentioned to those who are entitled to bhakthi yoga (fourth varna/women) prapatthi alone brings rewards of moksha. The phala for bhakthi and prapatthi is just the same. To a question as to whether at all one should choose bhakthi yoga since prapatthi is simpler, Swami Desikan answers saying that 'adhikaaris' for both are different -one who is unable to carry out bhakthi yoga only should resort to it (akinchanan), while 'sakinchanan' should undertake it.

10. PRAPATTHI YOGYAADHIKAAARAH

The first part of adhikaara states –

ಅರಿತ್ವೇನ ಸಮರ್ಥತಾ ತ್ರಿಕತನುಸ್ಸಂಪಿಂಡಿತಾಧಿಕ್ರಿಯಾ
ಸಾಚಾಷ್ಟಾಂಗ ಷಡಂಗಯೋಗ ನಿಯತಾವಸ್ಥಾ ವ್ಯವಸ್ಥಾಪಿತಾ |
ಶ್ರೌತೀ ಸರ್ವಶರಣ್ಯತಾ ಭಗವತಃಸ್ತುತ್ಯಾಪಿ ಸತ್ಯಾಪಿತಾ
ಸತ್ಯಾದಿಷ್ಟಿವ ನೈಗಮೇಷ್ವಧಿಕೃತಿಃ ಸರ್ವಾಸ್ಪದೇ ಸತ್ಪಥೇ ||24||

ಅರ್ಥಿತ್ವೇನ ಸಮರ್ಥತಾ ತ್ರಿಕತನು: ಸಂಪಿಂಡಿತಾಽಧಿಕ್ರಿಯಾ
ಸಾ ಚಾಷ್ಟಾಂಗ-ಷಡಂಗ-ಯೋಗ-ನಿಯತಾವಸ್ಥಾ ವ್ಯವಸ್ಥಾಪಿತಾ |
ಶ್ರೌತೀ ಸರ್ವಶರಣ್ಯತಾ ಭಗವತಃ ಸ್ಮೃತ್ಯಾಽಪಿ ಸತ್ಯಾಪಿತಾ
ಸತ್ಯಾದಿಷ್ಟಿವ ನೈಗಮೇಷ್ವಧಿಕೃತಿಃ ಸರ್ವಾಸ್ಪದೇ ಸತ್ಪಥೇ ||

<i>arthithvēna samarthithaa</i>	<i>thrika thanuhssampinḍithaadhikriyaa</i>
the qualificatins of mumukshu for this practice (adhikaara)	ability to practise three types of nature (swaroopa) included for respective 'phalas'.

<i>saa chaa</i>	<i>ashtaanga-shadanga-yoga-niyathaavasthaa</i>	<i>vyavasthaapi thaa</i>
the practice presupposes	ashtaanga-yoga-ability and detailed knowledge about prapatti	elucidated on the basis of 'sampradaaya'

<i>shrauthee</i>	<i>sarvasharanyathaa</i>	<i>bhagavathaḥ</i>	<i>smruthyaapi</i>	<i>sathyaapithaa</i>
stated in Upanishad (Sv. Up)	the Lord is refuge	for everyone	also in smritis	established

<i>sathyaadishu</i>	<i>iva</i>	<i>naigamēshu</i>	<i>adhikruthiḥ</i>	<i>sarvaaspadhē</i>	<i>sathpathē</i>
speaking truth, dharmic practices		Vedic texts like sathyam vadhaa	have the right (adhikaara)	pronounced for everyone to follow	route

Vyaasa's Brahma Soothras clearly declare that the fourth varna and women have no right to do 'upaasana' (meaning bhakthi Yoga). How then will they achieve moksha, is the question. It is here that the extraordinary significance of prapatti becomes apparent. However they must have the helpless feeling (aakinchanyathva) that leaving aside, Srīman Naaraayana, the paradevathaa' they do not have anyone to help them. Further they should be charged with the deep desire to achieve moksha and nothing else.

The adhikaara elucidates that in order to deserve bhakthi/ prapatthi yogas it is incumbent for one to have i) karma jnaana as per shastras ii) ability to practise it and iii) the caste requirement. The bhakthi yoga itself has eight elements (yama, niyama, aasana, praanaayaama, prathyaaluara, dhaarana, dhyaana, samaadhi ; prapatthi has six elements (Aanukoolya sankalpa, praathikoolya varjana, mahaa Vishwaasa, gopthraava varna, kaarpanya, aathma nikshepa). Both these are supported by shruthis/smritis. The Vedas propound the Lord to be the refuge for all.

The terms/words which may require some elaboration are 1) Adhikaara - one is said to have adhikaara if one has innate interest in phala and ability to practise 'upaaya'. 2) Saamarthyaa connotes i) comprehending shaastraic meanings ii) conduct oneself accordingly and iii) belong to appropriate castes etc. (permitting one to undertake bhakthi yoga).

In regard to prapatthi two aspects need further elaboration i) 'aakinchanyathva' and 2) 'ananyagathithva - aakinchyathva is the aspect of expressing inability to practise the other upaaya viz bhakthi Yoga ; ananyagathithva is having no interest whatsoever in anything other than moksha. Gathi also means praapaka (enabling one to achieve the goal) and it is none other than the Lord. The supreme example of ananyagathithva is the episode concerning Kaakaasura who being followed by Sri Raamaa's brahmaastra wanders in the three worlds seeking protection but had to seek finally Sri Raama's sharanaagathi ; no other gathi for him excepting the Lord.

Prapatthi is a constituent of bhakthi. If upaasana (i.e bhakthi Yoga) bears fruit it confers eligibility in prapatthi, whereas in independent prapatthi eligibility is a foregone conclusion. In independent prapatthi adhikaaris, there are two types, druptha and aartha. While the former desires immediate release, the latter which most of us are, wish to attain moksha at the fall of the body.

Bhakthi Yoga aspirants need to have all the four dharmas in toto, which are - strength to follow it, knowledge about the Yoga,

belonging to any of the first three varnas and be prepared for inordinate delay to achieve the goal.

Prapatthi has 'sarvaadhikaarathva' meaning anyone including women have the right to undergo prapatthi.

11. PÁRIKARAVIBHAAGAADHIKAARAH

The first part of the 'adhikaara states -

ಇಯಾನಿತ್ಥಂ ಭೂತಸ್ತದಯ ಮವಶ್ಯಂ ಭವನರ್ವಾ
ದಯಾ ದಿವ್ಯಾಂಭೋಧೌ ಜಗದಖಿಲಮನ್ತರ್ಮಯತಿ |
ಭವದ್ಧಂಸೋದ್ಯುಕ್ತೇ ಭಗವತಿ ಭರನ್ಯಾಸವಪುಷಃ
ಪ್ರಪತ್ತೇರಾದಿಷ್ಟಃ ಪರಿಕರ ವಿಶೇಷಶ್ಚುತಿಮುಖೈಃ ||26||

इयानित्थंभूतः सकृदयमवश्यं भवनवान्
दया-दिव्याम्भोधौ जगदखिलमन्तर्यमयति ।
भवध्वंसोद्युक्ते भगवति भरन्यास-वपुषः
प्रपत्तेरादिष्टः परिकर-विशेषः श्रुतिमुखैः ||26||

yiyaanitttham bhoothassakrudaya mavashyam bhavanavaan
of this number in this way to be done, their this ritual to be done
need definitely once

dhayaa divyaam bhodhau jagadhakilamantharyamayathi
for 'dhaya' the noble ocean in keeping with His mercy, getting 'into' chethanas
He gets them to do good things

bhāvadvams ādhyukthē bhagawathi bharanyaasavapushaḥ
on the pretext that the jeeva had in the Lord with jnaana of the nature of
done some good acts as basis and the six-fold gunas 'bharanyaasa'

prapatthēraadhistaḥ parikara vishēsha sshruthi mukhaiḥ
nyaasavidya-taught anga (elements) specialities as per upanishads
like svetaasvatara

The Lord, who is like a noble ocean, pervading the entire universe, as internal soul, characterised by jnaana, strength etc and the six-fold 'gunas' and free from any blemish has the intention of severing the samsaeric bond of chethanas. Shruthis (upanishads etc) teach about Prapatthi embodying bharanyaasa, its contours, elements etc and that practising such prapatthi once as being enough.

The six 'angas' or constituents of Prapatthi, briefly covered in the last adhikaara are dealt with in this adhikaara in detail. The main points are covered here-

i) Aanukoolya Sankalpa : The basic desire to undergo sharanaagathi is 'aanukoolya sankalpa'. It is a resolution which is hopefully acceptable to the Lord. This 'will' to undergo prapatthi rises in the mind to be put into action later. The oft-quoted example is that of Trijata in Raamaayana declaring her will and calling her mates to join in.

ii) Praathikoolya Varjanam: Avoidence of acts, known to displease the Lord, is known as Praathikoolya varjanam. The chethana should remember that he is a sēsha to the Lord and if this knowledge, prevails he will abjure unshastraic acts, thereby earning Lord's pleasure.

iii) Kaarpanyam: Feeling of utter helplessness in enlisting His mercy. Giving up one's ego is kaarpanya - 'thyaagogarvasya kaarpanyam'. 'Baddhaanjalipuṭamdheenam' - showing one's humility and prostrating again and again with folded hands.

iv) Mahaavishwaasam: This is innate belief that the Lord Himself will stand as 'upaaya' (means) to achieve the goal viz. Prapatthi : 'rakshishyatheethi vishwaasaadhabheeshtōpaaya kalpanam (vide Lakshmi tantra (17-77) - without an iota of doubt).

v) Gopthrathvavarana: It is incumbent on prapanna-to-be to make it known to the Lord in a humble way seeking his protection - Gopthrathvavaranam naama swaabhipraaaya nivedhanam (Lakshmi Tanthra)'.

vi) Aathma nikshēpa: Unlike the previous five subjects which are known as 'angas', aathma nikshepa is 'angi'. This is an act or process to be undergone leading to sharanaagathi. For example in Raamaayana 5-27-43, one finds the statement, 'Janaka's' daughter will be pleased even with a prostration - here prostration is the act. One deposits his 'aathma' in the Lord. The Vibheeshana sharanaagathi, popularly known as 'Abhaya Pradhaana Saara' is

an excellent example of Sharanaagathi wherein all the above aspects, 'angas' as well as the 'angi' have been fulfilled.

Swami Desikan then goes on to answer whatever possible doubts may be cast on the efficiency of prapatthi to obtain 'moksha' (shankaa panchaka nivrutthi)- five possible doubts are stated and answered.

Quoting paasuram 18 'arivitthana.....pichaiyarava' from his Adhikaara Sangraha, Swami Desikan contends that our aachaaryas teach us details of Purushakaara (Sri Mahalakshmi's mediation) creating in us 'mahavishvaasa' in obtaining His refuge thanks to His 'Saulabhya' quality. The Lord will not reject Sri Mahaalakshmi's mediation which the aachaarya is seeking on his shishya's behalf, She being His 'Vallabe'. In the dvaya manthra, the places of Mahaavishwaasa, kaarpanya and Gopthraava varna are indicated by Swami Desikan (will be covered later).

12. SAANGA PRÁPADHANAADHIKAARA

(Comprehensive procedure of Prapadhana)

The first part of the adhikaara states –

ಅಭೀಷ್ಟೇ ದುಸ್ಸಾಧೇ ಸ್ವತಃ ಇತರತೋವಾ ಕ್ವಚನತತ್
ಭರನ್ಯಾಸಂ ಯಾಚ್ಛಾನ್ವಿತಮಭಿವದಂತಿ ಪ್ರಪದನಂ |
ಇತಃ ಪಶ್ಚಾದಸ್ಮದ್ಭವತನ ನಿರಪೇಕ್ಷೇಣ ಭವತಾ
ಸಮರ್ಥೋಽಸಾವರ್ಥಸ್ತ್ವಿತಿ ಮತಿವಿಶೇಷ ತದವಿದುಃ (ತಮ) ವಿದುಃ ||28||

अभीष्टे दुस्साधे स्वत इतरतो वा क्वचन तत्
भरन्यासं याच्छान्वितमभिवदन्ति प्रपदनम् ।
इतः पश्चादस्मद्यतन-निरपेक्षेण भवता
समर्थोऽसौवर्थस्त्विति मतिविशेषं तदविदुः ||28||

<i>aabheeshtē</i>	<i>dhussaadhē</i>	<i>swatha</i>	<i>yitharathōvaa</i>	<i>kvachanatath</i>
the intended	if not achieved	by one	or by / through	to get that
result	despite trying	self	others	desire fulfilled

<i>bharanyaasam</i>	<i>yaachchnaanvithamabhivadhanthi</i>	<i>prápadhanam</i>
one's own	is accompanied	is called
bharanyaasa	by humble prayer	prapatthi
by others		

yithaḥ paschaath
after undertaking
bharasamarpanam

asmad yathana - nirapekshana
not expecting our effort

bhavathaa
from You the kind
and able,

<i>samarthyōḥ</i> must be done by You, it must be so willed	<i>asau aarthasthu</i> not being rendered possible by us	<i>yithi mathi visheshan tadavidhuh</i> You-Yourself-alone-as -upaaya, that revelation	<i>tadhavidhuh</i> that prayer ; they know
---	--	--	--

Having spoken about the constituents (angas) of prapadhana, besides its contours and usefulness, Swami Desikan now talks about 'angi' itself, i.e. the procedural aspects in its entirety ('saanga' = comprehensive). In the comprehensive prapadhana, there should be this thought that the aspects of i) Nature of the soul ii) the responsibility of soul's protection and iii) the 'phala' from that protection, all belong to the Supreme Master. This is reflected in Swami Desikan's sloka in Nyaasa Dashakam :

*"Aham madrakshana bharō madrakshana phālam tathaa I
na mama, Sripatheḥ yeṇa, yithi aathmaanam nikshipeth budhaḥ II*

The adhikaara says : When the intended wish is not fulfilled either by you or through others, the act of investing the burden of achieving that result, through humble prayer, in a capable person is known as prapadhana by Bharatha Muni and others. It was assumed that from that itself, achieving the result is 'your responsibility', so they thought was 'prapadhana' (also known as bharanyaasa, prapatthi, sharanaagathi etc).

In this 'saanga prapadhana' the 'angi' (the act) comprises an asset to the owner saying that one is not capable of protecting it and it is his responsibility to do it. The question here is that the asset here, the soul, which you cannot see, and how would one offer it to the Lord ?

The act of offering one's soul presupposes that he is sub-servient to the Lord. The 'a' kaara in pranava conveys this. Aathma nikshepa is precisely thinking about one's 'śēshathva' - bharanyaasa is protecting the soul and benefits therefrom.

To elucidate it further –

My 'aathmaa - aathmeeya', meaning myself and my things, are all His. Similarly, protection of the said things can only be His, since

no one else can do it (aathmaathmeeya bharanyaaso hi aathma nikshepa uchyathe - vide Lakshmi Tanthra 17-79) ; further the 'phala' or the benefit flowing from it also belongs to Him (L. Tanthra : 17-73) - He is 'pradhana phali'.

It is noteworthy that even if a chethana has not understood his swaroop (that being, his subservience to the Lord), uttering of the word 'Namah' (the last word in dvaya) leads to severing the ego / 'bharasamarpana' which is the central gist of shaastraic meanings.

Fully comprehending that one is sesha to the Lord, through the first part of dvaya (upaaya), with Mahaavishvaasa and Gopthraava varana (humble request for protection) as in the word 'sharana', the action is completed through the verb 'prapadhye'. Thus only once this ritual is gone through.

The process of 'saanga prapadhana' is through kartratva thyaaga (thinking that agency of action comes from Him) ; mamatha thyaaga and phala thyaaga, which are to be well understood accompanied by guru parampara dhyana / utterance of dvaya leading to 'aathma rakshaa bharasamarpanam'.

Swami Desikan quotes Nadaadhoor Ammaal's 'Vaakya Sangraha' to state (addressing the Lord) - I have no 'bhara' here either for 'anishta removal' or ishta praapthi ; both the 'bharas' have been offered to (Him) You.

13. ATHA KRITHAKRITHYAADHIKAARA

The first part of the adhikaara states -

ಸಮರ್ಥೇ ಸರ್ವಜ್ಞೇ ಸಹಜ ಸುಹೃದಿ ಸ್ವೀಕೃತಭರೇ
ಯದರ್ಥಂ ಕರ್ತವ್ಯಂ ನ ಪುನರಿಹ ಯತ್ಕಿञ್ಚಿದಪಿ ನಃ |
ನಿಯಚ್ಛಂತಸ್ತ ಸ್ನಿಹಿರುಪಧಿ ಮಹಾನಂದ ಜಲಧೌ
ಕೃತಾರ್ಥೇ ಕುರ್ದ್ವಾಂ ಕೃಪಣಮಪಿ ಕೃಂಕರ್ಯಧನಿನಃ ||30||

समर्थे सर्वज्ञे सहज-सुहृदि स्वीकृत-भरे
यदर्थं कर्तव्यं न पुनरिह यत्किञ्चिदपि नः ।

नियच्छन्तस्तस्मिन् निरुपधि-महानन्द-जलधौ
कृतार्थीकुर्मः स्वं कृपणमपि कैङ्कर्य-धनिनः ॥30॥

<i>samarthē</i> the all- powerful	<i>sarvajñē</i> the all- knowing	<i>sahaja suhrudhi</i> naturally friendly / merciful	<i>sweekrathabhare</i> after accepting bhara
<i>yadhartham</i> arising out of that acceptance of bhara	<i>karthavyam</i> that which should be done	<i>napunariha</i> not again in this world	<i>yathkinchidhapi naḥ</i> nothing at all to do further w.r.t upaaya
<i>niyanchhanthaḥ</i> being a servant to the Lord	<i>sminnirupadhi</i> nirupaadhika / the one without cause	<i>mahaanandha</i> ecstasy as great as	<i>jaladhau</i> ocean
<i>kruthaarthee</i> rendering the soul His injunctions	<i>kurmassvam</i> satisfied by following	<i>krupaṇamāpi</i> despite being helpless before bharanyaasa	<i>kainkaryadhaninaḥ</i> to be a servant to the Lord with the treasure of one's kainkarya to Him

A prapanna is said to be a krithakruthya because he has done what he is expected to do viz. undergoing sharanaagathi.

To be able to accept the 'burden of protection' of a chethana with a history of accumulated sins and misdeeds from beginningless time, the Lord has to have three prime qualities :

- 1) *Sarvashakthithva* : He should have multi-faceted power and all round ability to be able to quash all the accumulated sins.
- 2) *Sarvajñathva* : He should know 'who is what', otherwise the one to be punished receives His grace and the one to receive grace gets punished. The Lord as Sri Raama knew who Vibhishana was, and as Krishna how bad Duryodhana and his kin were.
- 3) *Suhruthva* : Ability to confer or extend help to devotees as required and that with His grace and mercy.

With these three qualities being there, the Lord is able to accept one's 'bhara'. A chethana is rendered burdenless w.r.t hereafter - "Nirbhara", having done 'saanga prapadhana'. He is said to be kruthakruthya.

The 'Nirbhara-ness' for the chethana stems from the following reasons :

- i) The chethana knows that he does not have to do anything further ('virmēthsarva karmasu') in regard to both 'here and hereafter'.
- ii) It is the Lord, not the process itself, who confers 'phala' – one has already passed on the bhara to Him.
- iii) The Lord has assured in no uncertain terms in the Geetha-grieve not (maa suchah).
- 4) So many lives have been gone through 'in ignorance' and it never flashed to him that there is this 'simple upaaya'. It is by great luck (Lord's grace) that he underwent the process of Sharanaagathi. Hence he is a 'nirbhara'.

Doubts : 1) It is natural that a chethana gets doubts about the simple step overcoming such dark history of misdeeds. It is here again that Geetha Charama Sloka has reassured the chethana.

2) Since in daily duties the names of other (anya) devathas occur, does it not amount to worship of anya devathas ? The Lord is 'shareeri' for them ; all-shruthis declare so. Therefore they are not 'forbidden karmas'.

Through aachaarya's merciful attention 'saanga prapadhana' has been undergone with necessary 'upadēsham' rendering a chethana, as stated by Sri Raamaanuja in his Gadhya Traya, 'madh jnaana darshana praapthi'. It is only before prapatthi that there is sadness, not at all after that. He is therefore kruthakruthya. They are referred to as mannavar (kings) by Swami Desikan (Adhikaara Sangraha, 20) – vēlvi anaiththum muḍindhanar - having done all jaynas they are 'kruthakruthyas'.

A prapanna is expected to follow strictly Lord's injunctions in regard to daily (karmic) duties as a form of worship without expecting any return / fruits, and follow them up with 'saathvikathyaaga'.

14. SWÁNISHTAABHIJNANAADHIKAARA

ಸ್ವರೂಪೋಪಾಯಾರ್ಥೇಷ್ವವಿತಥ ನಿವಿಷ್ಟ ಸ್ಥಿರಮತೇಃ
 ಸ್ವನಿಷ್ಠಾಭಿಜ್ಞಾನಂ ಸು(ಗಮ) ಭಗ ಮಪವರ್ಗಾದುಪನತಾತ್ |
 ಪ್ರಥಿಮ್ನಾ ಯಸ್ಯಾ(ದೌ) ಸೌ ಪ್ರಭವತಿ ವಿನೀತ ಸ್ಥಗಯಿತುಂ
 ಗಭೀರ್ನಾ ದುಷ್ಕೂರ್ನಾ ಗಗನ ಮಹತಶ್ಚಿದ್ರ ನಿವಹಾನ್ ||32||

स्वरूपोपायार्थेष्ववितथ-निविष्ट-स्थिरमतेः

स्वनिष्ठाभिज्ञानं सुभगमपवर्गादुपनतात् |

प्रथिमन्ना यस्यादौ प्रभवति विनीतः स्थगयितुं

गभीरान् दुष्कूरान् गगनमहतश्चिद्र-निवहान् ||32 ||

<i>swároopōpaa</i>	<i>yaarthēshvavithatha</i>	<i>nivishtasthiramathēh</i>
one's swaroopa in	in this as also purushaarthā	having firm mind
the form of upaaya	always in post-prapatthi period	

<i>swanishtaabhijnaanam</i>	<i>su(gama)bhaga</i>	<i>māpavargaadhupanathaath</i>
the signs in one who has	most satisfying	compared to moksha after
interest in purushaarthā	(as still bhaddha state)	death

<i>prathimnaa yasyaa</i>	<i>(dhau) sau</i>	<i>prabhavathi</i>	<i>vineetha</i>	<i>sthāgnyithum</i>
due to the development	this prapanna-	becomes	with all	having covered
of which swanista	-aadhikaari	capable	humility	
knowledge				

<i>gabheeraan</i>	<i>dushpooran</i>	<i>gagana</i>	<i>mahathaschidra</i>	<i>nivahaan</i>
very deep	not affording to be	larger than	approaching	worshipping
and large	filled fully	the sky	others,	others

A prapanna should have faith in the following three aspects
 1) swaroopa nishte 2) upaaya nishte and 3) Pusushaartaa nishte.

1) *Swaroope nishte* : When some one insults a prapanna, he should not feel sadness or get anger ; instead he should in fact feel happy that person has taken his sins ; he should think that he has been reminded of his defects. All these are His sports (leele) based on one's karma and rejoice that a part of his praarabhdha karma has been quashed.

2) *Upaaya nishte* :- It presupposes that a) he has the knowledge that there is no protector other than the Lord b) the faith that he would get moksha when he dies and that the all powerful Lord is

his protector ; he should think even in bharanyaasa, he has not put any effort personally.

3) *Purushaartha nishte* : There should not be too much interest in matters of body sustenance and that it is all going on because of the Lord's sankalpa ; experience those material comforts which by themselves become available provided they are not against shaastraic injunctions. He should have deep interest in and urgency in the matter of his getting paramapadha ; uladenriru maavaar' (tamil), means without any feeling of sadness or pleasure, if one has interest in the goal of kainkarya to the Lord, it indicates that chethana has purushaartha nishte.

Moola manthra's three words propound Swaroopa, upaaya and purushaartha nishtes.

'adaiyaalangalaalemoolamanthraadhilai - kondu (tamil) 'means that understanding the three 'nishtes' with respective signs in moola manthra, dvaya and charama sloka, they are men of knowledge and one like nithyasooris living on earth. They will not indulge in activities which go against the 'nithya naimittika dharma'.

The 'druptha' prapannas spend their time in vedantha pravachana, writing books, doing kainkarya in temples etc.

15. ATHA UTTHARAKRUTHAYAADHIKAARA

The first part of the adhikaara states –

ಸಂತೋಷಾರ್ಥಂ ವಿಮೃಶತಿ ಮುಹುಸ್ಸದ್ವಿಧ್ಯಾತ್ಮವಿದ್ಯಾಂ
ನಿತ್ಯಂ ಬ್ರೂತೇ ನಿಶಮಯತಿ ಚ ಸ್ವಾದು ಸುವ್ಯಾಹೃತಾನಿ |
ಅಜ್ಞೇಕುರ್ವನ್ನನಘಲಲಿತಂ ವೃತ್ತಿಮಾದೇಹಪಾತಾತ್
ದೃಷ್ಟಾದೃಷ್ಟಭರ ವಿಗಮೇ ದತ್ತದೃಢಿಃ ಪ್ರಪನ್ನಃ ||34||

ಸಂತೋಷಾರ್ಥಂ ವಿಮೃಶತಿ ಮುಹುಃ ಸದ್ವಿಧ್ಯಾತ್ಮವಿದ್ಯಾಂ
ನಿತ್ಯಂ ಬ್ರೂತೇ ನಿಶಮಯತಿ ಚ ಸ್ವಾದು-ಸುವ್ಯಾಹೃತಾನಿ |
ಅಜ್ಞೇಕುರ್ವನ್ನನಘ-ಲಲಿತಾಂ ವೃತ್ತಿಮಾದೇಹಪಾತಾತ್
ದೃಷ್ಟಾದೃಷ್ಟ-ಸ್ವಭರ-ವಿಗಮೇ ದತ್ತದೃಢಿಃ ಪ್ರಪನ್ನಃ ||34||

xanthoshaartham vimrushathimuhussadhbhira dhyaathma vidhyaam
 easure from experiencing always make it, familiar with Vedic scholars
 e Lord's divine qualities the Brahma soothras (shaareeraka)

nithyam bhroote nishamayathi cha swaadhu suvyaahruthaani
 ach daily the shishyas also get to know from the melodious hymns of
 with delight aachaaryas rare aazhwaars which please
 interpretations the Lord immediately

angeekurvan anaga lajithaam vrutthimaadeha paathaath
 will accept free of sins and expecting daily duties as Kainkarya
 no fruits, therefore pleasing by a sesha throughout life

drushtaa drushta swabhara vigame dhatthadrushti h prapanna h
 sible material post - in them so a prapanna with a cool mind
 comforts sharanaagathi no role for perceiving and remaining
 which are aspects oneself unruffled
 karma- with no
 dependent self-role

ost-sharanaagathi duties, that is, prapathhyutthara anushtaanas
 or a prapana who has done his duty (kruthakruthya) and who is
 satisfied (Kruthaarthas) are covered in this adhikaara, it should be
 noted simultaneously that he is not required to do anything more
 or achieving moksha. The anushtaanas comprise-

-) Learn from the aachaarya the subjects/aspects he does not know
-) Live among learned people,
-) Carryout/do duties as per varna/ aashrama (as per your caste and your status like being gruhastha etc),
-) Should not look down on others thinking that they are not as 'anushtaana-oriented' as you are,
-) Always keep in mind 'aakinchanya - attitude,
-) Whenever you are reminded of your old wasted-days-the-ineligible phase, do not pine,
-) Understanding the 'saulabhya quality' of the Lord from his avataaras, with rectitude/boldness, overcome senses, control food, and undertake service to the Lord (sevaakainkarya),
-) Appreciating the holiness and satisfying reward of archaavathaara, undertake kainkaryam of any form in a temple,

- 9) Undertake kainkaryam with well-earned money and thinking it has been awarded to you by the Lord,
- 10) Always have the sense of gratefulness towards your aachaarya and be remembering the Lord with gratitude,
- 11) Do 'bhagavadhyaana aaraadhana' daily - the day one does not do that you may not feel hungry for food : 'Uṇṇaanaal pāshiyaavadonrillai' (tamil) literally meaning 'bhagavath kainkaryā itself is food'.
- 12) Keep remembering all the time with gratitude the invaluable help rendered to you by your aachaarya: Paapishtaḥ kshathra-bandhuscha - there may be routes to moksha but it is through a good aachaarya's contact that one achieves the purusharthas. This indeed forms the base for 'bhagavath bhaagavatha kainkarya'.
- 13) Similarly keep expressing gratitude to the Lord for his mercy in providing a 'sadaachaarya' - the Lord is the 'Pradhana kaarana' - In fact it is the compassion of both Sri Mahalakshmi and Sriman Naaraayana that will ensure 'moksha' to the chethana.

THE ASPECTS TO BE ACCEPTED OR ABJURED BY MIND/SPEECH/BODY

- a) Vishaya Vishayaanaartha : Between visha (poison) and vishaya sukha (sensual satisfaction/carnal pleasure) there is a gross difference: visha kills those who eat it, while vishaya sukha kills a man as soon as he thinks about it. The main thing to be forgotten therefore is vishaya sukha ;
- b) The kaarpanya aspect (sense of helplessness) has to be kept intact by constantly uttering dvaya (sadaiva vakthaa), and
- c) Sheyyaadhana sheyyom (Tamil) : Never be subject to apachaara (neglect/insult) with vēdanthīc scholars - otherwise it will lead to Lord's anger towards you.

Prapannas can get the pleasure of kainkaryam here itself as nithyas/mukthas get at Sri Vaikunta: Refer Adhikaara sangraha ' Vinnavarpagavarhāḷe (35).

16. ATHA PURUSHAARTHAKAASHTAADHIKAARAH

The first part of the adhikaara states –

ಸ್ವತಂತ್ರ ಸ್ವಾಮಿತ್ವಾತ್ ಬಹುಮತಿ ಪಾತ್ರೇಷು ನಿಯತಂ
ಶ್ರೀಯಃಕಾನ್ತೋ ದೇವಸ್ಸಖಿಲು ವಿನಿಯುಕ್ತೇ ಚಿದಚಿತೌ ।
ಯಥಾ ಲೋಕಾಮ್ನಾಯಂ ಯತಿಪತಿಮುಖೈರಾಹಿತಧಿಯಾಂ
ತತೋ ನಃ ಕೈಜ್ಞರ್ದನ್ತದಭಿಮತ ಪರ್ಮಂತಮಭವತ್ ||26||

ಸ್ವತನ್ತ್ರ-ಸ್ವಾಮಿತ್ವಾತ್ ಸ್ವಬಹುಮತಿಪಾತ್ರೇಷು ನಿಯತಂ
ಶ್ರಿಯಃ ಕಾನ್ತೋ ದೇವಃ ಸ ಖಲು ವಿನಿಯುಕ್ತೇ ಚಿದಚಿತೌ ।
ಯಥಾಲೋಕಾಮ್ನಾಯಂ ಯತಿಪತಿಮುಖೈರಾಹಿತಧಿಯಾಂ
ತತೋ ನಃ ಕೈಜ್ಞಯ ತದಭಿಮತಪರ್ಯಂತಮಭವತ್ ||36||

svatanthra swaamithvaathsva bahumathi paathreshu niyatham
(Lord) is free and Master too concerning bhaagavathas His
whom the Lord loves sesha's being

shriyaḥ kaanthō devassakalu viniyunkthē chidhachithau
the beloved of does creation of the distributed to chethanas and
Sri Mahalakshmi Universe etc. Bhaagavathaas' achethanas
- cause of it kainkarya

yathaalōkaamnaayam yáthi páthi mukhai raahithadhiyaam
God's seshas being utilised from our poorvaachaaryaas, the nature of
as bhaagavatha seshas 'seshathva' is taught

tathonaḥ kainkaryanthadhabhimatha paryantha mabhavath
to us bhagavath bhagavath kainkarya liked by God so it means
seshathva stretches upto bhaagavathas,
upto bhaagavath seshathva

The Lord, who is Sreeyahpathi, conducts the creation/dissolution of the world as His sports. The sentient (chethana) and insentient (achethana) beings are His seshas. He is the master, and totally free. He can establish the chethanas at his will and amongst them the 'bhagavathoththamas' are his favourite lot. He likes other chethanas, to do kainkarya to them, which can extend upto bhagavath kainkaryam. This adhikaara highlights the greatness of 'bhaagavatha kainkarya'.

Sri Raamaanuja has declared in his Vedartha Sangraha that kainkaryā is the most satisfying result of subservience (seshathva) - the entire universe (both chethanas and achethanas) are subservient to the Lord. Since mukthas and 'nithyas' do kainkaryā to the Lord knowing fully His intentions, He likes it (kainkaryā) most and that it is his favourite ; similar is the case with prapanna, a 'krithakrithya' - the reason is, just as Nithyas and mukthas are rid of 'I' and 'mine'ness so also a prapanna considers the kainkaryā as most satisfying considering the Lord as his Master : 'praharshayishyaami sanaatha jeevithah'.

How and why does the Lord allow kainkaryā 'by chethanas to other chethanas' who are bhaagavathas to reach the same level of kainkaryā to Himself ? Just as a king would rather enjoy the service provided to his son, the prince, by his own servants, in much the same why the Lord enjoys kainkaryā by chethanas to 'bhaagavathas' 'aaraadhanaanaam sarvēshaam vishnōraaadhanamparam / tasmaathparatharam prōktham thadheeyaaraadhanam param'.

Since prapanna's subservience to the Lord is without limit, the Lord is well within His powers to place him for service to bhaagavathothamas. Hence bhagavath seshathva is right up to bhaagavatha seshathva. This is very clear in a sloka from yathiraaja sapthathi : 'abhighāmya saminddhathe [18].

The middle word in moolamanthra 'nama' indicates that all kainkaryās are to the Lord alone and not to anyone else, meaning thereby that Lord is characterised by full freedom and the chethana by gross subservience. Since bhaagavathas enjoy his love, the Lord would like other chethanas to do service to them and this finally heightens bhagavath kainkaryā. The blessing / anugraha of such bhaagavathas also known as paramēkaanthis, which is to be sought always, is described in the concluding part of the adhikaara by Swami Desikan thus:

*naathē nasthanamanyadhenyadha piva thannaabhi naa/ee kinee
naaleeka spruhaneeya saurabhamuchaa vaachaa na yaachaamahē
shuddhaanaam thu lābhemahi sthiradhiyaam shuddhaantha siddhaanthinaam
mukthaiswaryadhina prabhatha samayaa satthim prasatthim muhuḥ (37)*

Having undergone bharanyaasa which confers moksha and kinkarya to the Lord, a prapanna does not expect anything else, if at all anything, it is the aspect of mahaabhaagavathas' being satisfied with him ; they are good souls with deep faith in the Lord, considering Him as the only refuge. Their blessing is the forerunner speeding up the ensuring moksha.

17. SHAASTHREEYA NIYAMANAADHIKAARA

The first part of the adhikaara states

ಮುಕುಂದೇ ನಿಕ್ಷಿಪ್ಯ ಸ್ವಭರ ಮನಘೋ ಮುಕ್ತವದಸೌ
ಸ್ವತಂತ್ರಾಜ್ಞಾ ಸಿದ್ಧಾಂ ಸ್ವಯಮವಿದಿತ ಸ್ವಾಮಿ ಹೃದಯಃ |
ಪರಿತ್ಯಾಗೇ ಸದ್ಯಸ್ವ ಪರ ವಿವಿಧಾ ನರ್ದಜನನಾ
ದಲಂಘ್ಯಾ ಮಾಮೋಕ್ಷಾದನುಸರತಿ ಶಾಸ್ತ್ರೀಯ ಸರಣಿಮ್ ||

ಮುಕುಂದೇ ನಿಕ್ಷಿಪ್ಯ ಸ್ವಭರಮನಘೋ ಮುಕ್ತವದಸೌ
ಸ್ವತನ್ತ್ರಾಜ್ಞಾಸಿದ್ಧಾಂ ಸ್ವಯಮವಿದಿತ-ಸ್ವಾಮಿ-ಹೃದಯಃ |
ಪರಿತ್ಯಾಗೇ ಸದ್ಯಃ ಸ್ವ-ಪರ-ವಿವಿಧಾನರ್ಥ-ಜನನಾತ್
ಅಲಂಘ್ಯಾಮಾಮೋಕ್ಷಾದನುಸರತಿ ಶಾಸ್ತ್ರೀಯ-ಸರಣಿಮ್ ||38 ||

mukundhē nikshipya swābhāra managomukhtha vadhasau
in the Lord offered his burden of protection, freed from sins, mukhtha like
this prapanna

swatanthraajnaa siddhaam swayamavidhitha swaamihridhayaḥ
free Lord's injunction on the basis of Lord views thorough shastras
shastras established indirectly

parithyaagē sadhyassvapara vividhaa nārthajananaa
if shaastraic in this very life to oneself multifarious sufferings like
injunctions ignored and those following him bad sons, bad wife,
physical handicaps etc.

dhalangyaa maamokshaadhanu sārathi shaastreeya saranim
that which until the body he follows course charted out by
cannot be given up falls shastras

Having stated that a prapanna being free of wants is just like a mukhtha, Swami desikan answers questions as to whether at all a prapanna is required to carry out his daily duties/karmas. It will

be seen in this adhikaara, that it is incumbent on him to observe daily karmas and if he violates this injunction (order/aajna) as envisaged in Vedas, not only he but also those who follow him, will have to undergo suffering.

Vesting one's bhara (burdensome misdeeds/sins) at the feet of the conferer of moksha, Srīman Naaraayana (Mukunda here) bhaddha that he is still, he is not able to know the Lord's mind but a muktha can do. He can only learn about the injunctions and Lord's likes/dislikes through shruthi/smrithi. etc. He cannot violate them and if he does, he will be subject to sufferings/ untold miseries in this life itself until achieving moksha.

The adhikarana stresses the important role of shastras in daily life in accordance with caste/aashrama (gruhastha etc) dharma. Violations could lead to physical handicaps like blindness, insults ... 'sádhyassvapara vividhaanártha jananaath'.

A prapanna should observe all daily duties like sandhyaa vandhana etc., he is not expected to worry about his body sustenance as it is 'Karmaadheena. But has he got to do anything at all or not? The answer is yes and the two things he should carryout are anushtaana and bhagavathbhaagavatha kainkaryaa. At this juncture, the upadesham given by Sri Raamaanuja to his shishyas, just before his attaining paramapadham comes in handy. He observed -

'Sree bhaashyam dravidaagama pravachanam sree shasthalëshvanvaham. Kainkaryam yadhushaila nithyavasáthi ssaartha dvayochhaaraṇam Yádhvaa bhaagavathaabhimaana vásathi shreya ssathaamithyalam shishyaan praaha yatheeshwaraḥ paramagaadhvishnōḥ padam shashvatam'.

1. Learn Sribhaashya - teach it to : since this is extremely hard, and/or
2. Learn aazhwaar's Srisookthis - teach them to, and/or
3. Do kainkaryam at any of the divya deshas, and/or
4. Meditate and understand the inner meanings of dvaya manthra and/or

5. Serve a Srivaishnava bhaagavatha to his full satisfaction.

A prapanna following one or all the steps mentioned above, has also got to know three more aspects. He has to behave with love with the lot known as 'anukoolas' (like srivaishnavas) ; he has to abjure/keep off as he would from a snake the lot known as 'prathikoolas' ; with the third category, like samsaaris (anubhayas), he should consider as though it is mud, grass etc. The reason why a prapanna may not behave as indicated here is the vested interest of expecting some material help from them. As advised by Sri Raamaanuja, a prapanna should abjure (artha/kaama) material comforts/pleasures of senses from 'a distance itself.'

A prapanna is not expected to move/roam freely as he likes and violate 'shaastra maryaadhe'. He should conduct himself in such a way that others emulate him. Behaving as per shaastra pleases the Lord.

The contours of Kainkarya are elucidated in detail by Swami Desikan in five 'Kaarikas'

Aajnaanujna vibhaagēna..... itheeritham. In short this means that the Kainkarya can be broadly divided into two : first aajnaakainkarya and secondly anujnaa kainkarya:-

Aajnakainkarya: Sandhyaavandhana, pithṛ tharpana, brahma yajna, Vaishwedeava Karmas, shraadhhaas ;

Anujnaakainkarya: Pilgrimages, theerthasnaana, etc.

Aajnaa Kainkarya means Lord's order, which must be followed. Anujnaa Kainkarya pleases the Lord but is not a 'must'.

Thus it is incumbent for a prapanna to understand God's wishes and conduct himself accordingly. Shaastras, Smrithis are the guides.

18. APARAADHA PARIHAARAADHIKAARA

The first part of the adhikaara states –

ಸ್ವಚ್ಛಸ್ವಾದು ಸದಾವದಾತಸುಭಗಾಂ ದೈವಾದಯಂ ದೇಹಭೃ
ತ್ಮಾಲಿನ್ಯ ಪ್ರಶಮಾಯ ಮಾಧವದಯಾ ಮಂದಾಕಿನೀಂ ವಿಂದತಿ |
ಯದ್ಯಪ್ಯೇವಮಸಾವಸಾರ ವಿಷಯ ಸ್ತೋತಃ ಪ್ರಸೂತೈಃ ಪುನಃ
ಪಪ್ಕೈರೇವ ಕಳಜ್ಯಯನ್ನಿಜತನುಂ ಪ್ರಾಜ್ಞೈರ್ ಸಂಶ್ಲಿಷ್ಯತೇ ||40||

स्वच्छ-स्वादु-सदावदात-सुभगां दैवादयं देहभृत्
मालिन्य-प्रशमाय माधव-दया-मन्दाकिनीं विन्दति |
यद्यप्येवमसावसार-विषय-स्रोतःप्रसूतैः पुनः
पपक्कैरेव कलङ्कयन् निजतनुं प्राज्ञैर् संश्लिष्यते ||40||

swachha-svaadhu-sádhaavadaatha-subhagaamdaivaadhayam dehabhru
pure and wholesome, always extremely fortunately his body fit to
pure, appealing practise prapatthi

thmaalinyaprashamaaya maadhavadhayaa mandhakineem vindhathi
obstacle for achieving Lakshmipathi's mercy in the he achieves
goal ; eliminating sins form of Ganga

yadhyapyēvamaasaavaara vishaya srothah prasoothaiḥ punaḥ
despite enlisting this druptha insipid streams occurring yet
Lord's mercy prapanna subject to aspects again
praarabhdha karmas

pankairēva kaṁkayānni jathanum praajnairn samshlishyathē
much-like becoming impure his body becomes unfit for noble group /
misdeeds (unfit for kainkarya) / is forbidden from 'noble goshti'.

The 'Kruthakrithya' bhaddha's jeeva owing to some fortuitous condition, just as a dirty body gets purified with a bath in the Mandhakini river, achieves Lakshmipathi's merciful attention, the Mandaakini. Despite this, if again the body falls into the muck of sins/offences in the form of transitory pleasures, he becomes ineligible to be present among the bhagavathoththamas in the virtuous group (goshti).

This adhikaara highlights the type of post-prapatthi offences and measures to expiate them. Although a prapanna will not normally commit offences, it is likely that his praarabhdha karma without his knowledge has led to them and such offences do not touch

him. However there are offences committed consciously or intentionally and the question arises as to what a prapanna should do in such circumstances.

Offences committed consciously

In regard to offences committed consciously one has to expiate them through what is known as 'praayaschittha prapatti'- otherwise it is like living with a snake in the same house! it will not however, attract journey to yamaloka. He may be subject to punishments not of a major nature and the Lord will pacify Himself without giving vent to His anger through His qualities of compassion/mercy/love etc- some are of the opinion that since the Lord knows that the prapanna is ever grateful to Him, it is possible that the Lord does not punish him at all.

Interestingly, a question has been put forward as to whether prapatti could be done in such a way that it takes care of Utharaaga i.e. offences committed after prapatti. But there does not exist any such prapatti. 'Sarva papebhyo moksha yishyaami' does not cover uttharaaga and Lakshmi Tanthra 17-91 clearly states : 'praayachithiriyam saathra yathpunah sharanam vrájeth - it calls for 'praayaschith sharanaagathi'. The last part of the adhikaara states -

ಪ್ರಾರಬ್ಧೇತರ ಪೂರ್ವ ಪಾಪಮಖಿಲಂ ಪ್ರಾಮಾದಿಕಂ ಚೋತ್ತರಂ
ನ್ಯಾಸೇನಕ್ಷಪಯನ್ ಅಭ್ಯುಪಗತ ಪ್ರಾರಬ್ಧ ಖಂಡಂ ಚ ನಃ |
ಧೀ ಪೂರ್ವೋತ್ತರ ಪಾಪಮಾ ಮಜನನಾಜ್ಞಾತೇಪಿ ತನ್ನಿಷ್ಕೃತೇಃ
ಕೌಟಿಲ್ಯೇಸತಿ ಶಿಕ್ಷಯಾಪ್ಯನಘಯನ್ ಕ್ರೋಡೀಕರೋತಿ ಪ್ರಭುಃ ||41||

ಪ್ರಾರಬ್ಧೇತರ-ಪೂರ್ವಕ್ಷಪಾಪಮಖಿಲಂ ಪ್ರಾಮಾದಿಕಂ ಚೋತ್ತರಂ
ನ್ಯಾಸೇನ ಕ್ಷಪಯನ್ನಭ್ಯುಪಗತ-ಪ್ರಾರಬ್ಧ-ಖಂಡಂ ಚ ನಃ |
ಧೀಪೂರ್ವೋತ್ತರ-ಪಾಪಮಾನಾಮಜನನಾಜ್ಞಾತೇಪಿ ತನ್ನಿಷ್ಕೃತೇಃ
ಕೌಟಿಲ್ಯೇ ಸತಿ ಶಿಕ್ಷಯಾಽಪ್ಯನಘಯನ್ ಕ್ರೋಡೀಕರೋತಿ ಪ್ರಭುಃ ||41||

*praarabhdhēthara poorvapaapamakhilam praamaadhikam chottharam
nyaasenakshapayannan anabhyupagatha praarabhdha kandachchanah
dhee poorvotthara paapmanaa majanananaajjaathepi thannishkrutheh
kautilyēsathi shikshyaāpyanagayan krodeekarōthi prabhuḥ (41)*

The pre-birth sins are generally of two types - praarabhdha and sanchitha. The former has to be gone through and it is coming under the class 'poorvaaga'. The pre-birth accumulated sins known as sanchitha as also post-prapatthi sins due to offences made without one's knowledge are automatically eliminated with sharanaagathi. The sins due to post-prapatthi offences consciously committed as also pre-birth praarabhdha type cannot be washed off with prapatthi and have got perforce, to be gone through. However the post-prapatthi sins due to offences committed consciously can be overcome through praayaschittha prapatthi, but in regard to those who are unaware of or are indifferent towards praayaschittha prapatthi, the Lord will inflict minor punishment to him in order to clear that sin and ready him for moksha. *Thus once a chethana has done sharanagathi, he will be accepted sin-free by the Lord - the Lord will allow required time to the chethana to eliminate all his sins in the present life itself.*

19. ATHA STHAANAVISHESHAADHIKAAARAH

The first part of the 'adhikaara states:-

ಯತ್ಯುಕ್ತಾಗ್ರ್ಯಂ ಭವತಿ ಭಗವತ್ಪಾದಸೇವಾರ್ಚನಾದೇಃ
ಯತ್ಯುಕ್ತಾಂತ್ಯ ವ್ಯವಸಿತಧಿಯೋ ಯಸ್ಯ ಕಸ್ಯಾಪಿ ಲಾಭಃ |
ವಾಸಸ್ಥಾನಂ ತದಿಹ ಕೃತಿನಾಂ ಭಾತಿ ವೈಕುಂಠ ಕಲ್ಪಂ
ಪ್ರಾಯೋ ದೇಶಾ ಮುನಿಭಿರುದಿತಾಃ ಪ್ರಾಯಿಕೌಚಿತ್ಯವಂತಃ ||42||

ಯತ್ರೈಕಾಗ್ರ್ಯಂ ಭವತಿ ಭಗವತ್ಪಾದ-ಸೇವಾರ್ಚನಾದೇಃ
ಯತ್ರೈಕಾಂತ್ಯ-ವ್ಯವಸಿತ-ಧಿಯೋ ಯಸ್ಯ ಕಸ್ಯಾಪಿ ಲಾಭಃ |
ವಾಸಸ್ಥಾನಂ ತದಿಹ ಕೃತಿನಾಂ ಭಾತಿ ವೈಕುಂಠ-ಕಲ್ಪಂ
ಪ್ರಾಯೋ ದೇಶಾ ಮುನಿಭಿರುದಿತಾಃ ಪ್ರಾಯಿಕೌಚಿತ್ಯವಂತಃ ||42||

yathraikaagryam bhavathibhagavathpaadha sēvaarchanaadheh

that where concentration
place is obtained

archana to the
Lord's Lotus feet

yathraikaanthya vyvasithadhiyo

fully aware and fixed in Lord's being
considered the lone 'upaaya' and goal

yasya kasyaapi laabhah

if a bhaagavatha's
proximity presents itself

<i>vaasasthaanam</i>	<i>tadhiha</i>	<i>kruthinaam</i>	<i>bhaathi vaikunta kalpam</i>
the dwelling place	for good	holly work	will shine same as Vaikunta

<i>praayō dēsha</i>	<i>munibhirudhithaah</i>	<i>praayi</i>	<i>kauchithyavanthah</i>
highly holy places	appreciated by seers	probably	because bhaagavathas reside or because of worship to God's Lotus feet

A wise man does not get involved in poorva/uttharaaga offences ; all these are caused by rajo/thamo gunas and therefore a larger proportion of sathva guna is required. For this to happen he should live in a saathvic environment - a divya desha - where he is not only near the bhagavathoththamas but also will be engaged in service to the Lord. Since for everyone it is not possible to be in a divya desha, efforts should be made by everyone to be close to saathvic people and temples.

This in effect is the message of this adhikaara - a holy place where one can ensure undivided mind to pray to the Lord and be among paramēkaanthis, that is suitable for a prapanna and will be equivalent to Vaikunta itself.

The places where people, who have overcome senses, live, become the equivalent of Kurukshethra, Naimishaaranya, Pushkara etc. The other places finding such mention are Sriranga, Venkataadhri, Kanchi, Yaadhavaadhri (Mēlkote), Ayodhya, Mathura, Kaashi etc.

The holiness of these places also stems from the fact -

- i) They are conducive to concentration of mind,
- ii) Bhagavathas live there and interaction with them renders one pure. They are always interested in activities related to the Lord (Naaraayanaparas),
- iii) There the noble ones are engaged in learning Vedas, conducting yajnas, yaagas etc. which have a positive effect on a prapanna.
- iv) They reflect the central meaning contained in Sri Raamaanuja's advice in Gadhya traya 'Yaavachhareerapaatham athraiva srirangē sukham aasva'. Wherever there is a famous Vishnu temple with archaa moorthy of Sriman Naaraayana, that is a divya desha/kshethra, punya sthala.

- v) There religious celebrations take place as per aagama shaastra and helps a prapanna in enlightening the bhaagavatha kankarya/satisfaction through which flows love for the Lord.

Choosing place of living

While it is difficult for everyone to live in such a place, one is required to choose a place, where at least one bhaagavatha resides, as owing to his influence a prapanna develops love for God. Such a kshethra is considered a suitable place for one's bodily end. And the Lord will nevertheless take you from wherever you are to Sri Vaikunta, He being the mukthidaayaka (giver of 'moksha')

The two extremely well-known and highly meaning -/ message-ful slokas appear in *Adhikaara sangraha* and pertain respectively to Srirangam and Venkataadhri :

i) *aaraadhavarulamudham.....koilthaanē (Srirangam : A.S. 42)*

ii) *kannanādyinai..... vāḍaverpē (Tirupathi : A.s. 43)*

While at Srirangam the Lord is always ready to award the prapanna all the purusharthas, at Venkataadhri He as Krishna/Sreenivasa, is instilling 'abhaya' (fearlessness) by pointing out his hand towards His 'thiruvadi', service to which is our goal.

Similarly the holiness of Kanchi as 'Sriaramaroopi as well as Krishnarooopi is highlighted in the Adhikaara Sangraha 'Utthamavamar.....maniyatthi giriye (44)

It is also stressed that however holy a place may have been in the lore, if it presently does not have the patronage of bhaagavathas, veda 'gosha', Prabhandha paṭana, that 'once before very holy place' is not suitable for a prapanna.

As said before any place where some patronage of a bhaagavatha exists, could be chosen by a prapanna for dwelling.

20. NIRYAANAADHIKARA

ಮನಸಿ ಕರಣಗ್ರಾಮಂ ಪ್ರಾಣೇ ಮನಃ ಪುರುಷೇಚ ತಂ
 ರುಚಿತಿ ಘಟಯ ಭೂತೇಷ್ಟೇನಂ ಪರೇ ಚ ತಮಾತ್ಮನಿ ।
 ಸ್ವವಿದ ವಿದುಷೋ ರಿತ್ಯಂ ಸಾಧಾರಣೇ ಸರಣೇ ಮುಘೈಃ
 ನಯತಿ ಪರತೋ ನಾಡೀ ಭೇದೈ ರ್ಗುಹೋಚಿತ ಮೀಶ್ವರಃ ||44||

मनसि करण-ग्राम प्राणे मनः पुरुषे च तं
 झटिति घटयन् भूतेष्वेनं परे च तमात्मनि ।
 स्वविदविदुषोरित्थं साधारणे सरणैर्मुखैः
 नयति परतो नाडीभेदैर्यथोचितमीश्वरः ॥४४॥

mánasi karaṇa graamam praanēmanaḥ purushēchatham
 in mind & speech, such sensory in praana vayu combining mind-cum-
 (manas) (vaak) organs (Indriyas) sensory organs - accompanying
 'praana' with jeevaathma

ghatithi ghatayan bhootheshvēnam parē cha thamaathmani
 joining immediately, indriyas-cum-manas joining also with the Lord
 thereby rendering -cum-praana, the who is inside as antharyaami
 indriyas inactive jeeva with pancha
 bhootha sookshmas

svavidha vidushō rittham saadhaaraneḥ saranēr mukhaiḥ
 the 'vith' who knows in this until resting in ways entry
 the Lord as antharyaami manner antharyaami that follow

nayathi parathō naadi bhēdai ryathochitha meeshvaraḥ
 will arrange to after joining naadi differences what prapannas the Lord
 accompany Him in this for prapannas/ others deserve
 manner others

After propounding in the last adhikaara that a prapanna should be careful not to commit offences (and should he consciously do, he can through praayaschitha prapatthi seek redress), Swami Desikan now turns to a very important subject viz. the various changes that take place soon after death and as to whether there is a difference in a prapanna's and non-prapanna's changes after death.

The process of jeevaathma's exit from the body is described in this adhikaara. Upto a point, the post-death process of the jeeva of a prapanna and non-prapanna is the same. The point where the difference sets in is related to the naadi (nerve centre) for exit of the jeevaathma.

The upanishadhic texts from Chaandogya and Brihadhaaaranyaka, and Sri Bhaashya's fourth chapter/second 'paada' deal with this subject. As per Chandogya, the process with jeeva's vak (speech) and other sense organs mingle with the mind (organ for thinking and action). The mind then combines with the main praana, praana

then in jevaathma and in this way eleven-sense-organs-mingled-jeevaathma gets into tejas (subtle body made up of panchabhoothas). All these transfers take place at great speed and the jevaathma thus described mingles with the Lord in the cave inside the heart. So far the process is the same for both prapanna and others. Then the Lord arranges the prapanna to exit through Sushumna naadi which leads him through the archiraadhi route and for others through any one of the 'Vishank' nadis, hundred odd in number, leading them through dhomaadhi route to heaven/hell/rebirth ; the prapannas leaving through Sushumna naadi reach Vaikunta piercing the 'sooryamandala'.

There is no need for anthiasmriti for a prapanna i.e remembering the Lord at the time of death ' that is, just before sense organs as also before the mind stops working - Sri Raamaanuja has declared through Koorathaalwaan episode, that there is no need for it and the Lord Himself arising out of his deep love for the prapanna, could bring it to him. 'ahamsmaraami madhbhaktham nayaami paramaamgathim.'

There is also no need for a muhoortha like moment for a prapanna's last journey. This physical body has to fall sometime. For a prapanna exiting from sushumnaanaadi through archiraadhimaarga, the aspects of place, time do not apply and whenever he leaves, that is the best time.

The Lord is present in the cave of the heart as 'antharyaami' ; in just the same way as he is present in temple idols ; prompted by Sri Mahalakshmi follows the prapanna, like a father whose child has fallen into a well. The Lord Himself takes all the initiative to get the chethana to the holy Sri Vaikunta.

21. ATAH GATHICHINTHANAADHIKAARAH

ಜ್ವಲನ ದಿವಸ ಜ್ಯೋತ್ಸ್ನಾ ಪಕ್ಷೋತ್ತರಾಯಣ ವತ್ಸರಾಃ
ಪವನ ತಪನ ಪ್ರಾಲೇಯಾಂಶುನ್ಮಮಾದ ಚರದ್ಯುತಿಮ್ |
ಜಲಧರಪತಿಂ ದೇವಾಧೀಶಂ ಪ್ರಜಾಪತಿ ಮಾಗತಃ
ತರತಿ ವಿರಜಾಂ ದೂರೇವಾಚ ಸ್ತತಃ ಪರಮದ್ಭುತಮ್ ||46||

ज्वलन-दिवस-ज्येत्स्नापक्षोत्तरायण-वत्सरान्

पवन-तपन-प्रालेयांशून् क्रमादचिरद्युतिम् ।

जलधरपतिं देवाधीशं प्रजापतिमागतः

तरति विरजां दूरे वाचस्ततः परमद्भुतम् ॥46॥

<i>jwalana</i>	<i>dhivasa</i>	<i>jyothsnaa pakshottharaayana</i>	<i>vathsaraan</i>
agni	the day	shukla paksha / uttharaayana	the year's presiding deity
(His favourite, the Lord)			

<i>pavana</i>	<i>thapana</i>	<i>praaleyaamshoonkra</i>	<i>maadha</i>	<i>chiradhyuthim</i>
the air	the Sun	the cool-rayed moon	in the order of archiraadhi method	the 'electric purusha'

<i>jaladharapathim</i>	<i>devaadheesham</i>	<i>prajaapathi</i>	<i>maagathaḥ</i>
Varuna	Indra	chathurmukha Brahma	nearing them, getting entertained by them

<i>tharathi</i>	<i>virajaam</i>	<i>doorevaacha</i>	<i>sthathaḥ</i>	<i>paramadhbhutham</i>
cross with own will	the Viraja river	not describable by words	what happens next	is amazing
	(the paramapada scene)			

Having described in the last adhikaara as to how a prapana exits through Sushumna naadi and obtains the archiraadhi maaraga (route), Swami Desikan deals in this adhikaara with the details of reception by various gods, led by 'aathivaahikas' (this literally means 'usherers'). It must be noted that this treatment is only for prapannas, and for others, having to traverse the 'dhomaadhi' route, rebirth will result.

According to Vyaasa, the archiraadhi maarga is one and the same for all prapannas ; ref : *archiraadhina thathprathi thēḥ*.

The body a prapanna has in this world is known as 'sthoola deha' (gross body) and the body he acquires when he exits through sushumnaa naadi is known as 'sookshma shareera' (subtle body) and once he crosses the Viraja river he acquires apraakrutha shareera.

Once out of 'sthoola deha' he gets 'entertained/received by the twelve aathivaahikas: Agni, day, shukla paksha, uttharaayana, sámvathsara, Vaayu, Soorya, Chandra, Vidhyuth, Varuna, Indra and Brahma. The outpost he reaches is known as Viraja river. He takes bath there and once he crosses it, lo ! the holy Vaikunta is within sight. It is indescribable in words and he reaches it.

(The holy Vaikunta is characterised by six gunas and is accessible by Vaishnavas only. It is free from rajo/thamo/saathvic gunas. It is aprakrutha world [with reference to this world]).

After acquiring 'apraakrutha shareera', he gets into Eyrammadyeeya pond and thereon at Somavasana (the Ashwattha tree), he is welcomed by five hundred apsaras with garland, sandal paste, incense fumes, adornments which are used to dress him up - this leads to his acquiring Brahma gandha, Brahma rasa, Brahma thejas, thereon the nithya sooris with lofty crowns place him in a gopura with praakaaras. Dwaarapaalakas, Indra and Prajaapathi lead him to Vaikunta where nithya sooris greet him saying 'you are the Lord's favourite' and extend hospitality deserving of a king.

Now it is the turn of the Lord to show His real appearance and extending saayujya (experience of a thing joined with the other) one of the four types of moksha (the other being saameepya proximity to the Lord- saaroopya appearance resembling the Lord, and saalokya- being present always in Nithya Viboothi). He mingles him with limitlessly happy nithya sooris (like Anantha, Garuda, Vishwaksena etc.).

The aspect as to whether a prapanna should keep thinking about 'Archiraadhimaarga', and if so what benefits will accrue ? it is expected of 'bhakthi nishta' and not of a prapanna . However just like people count days before a big event like marriage, here also it is beneficial in that it heightens the curiosity and love for paripoornaanubhava, and overall faith.

22. PARIPOORNA BRAHMAANUBHAVAADHIKAARAḤ

The first part of the adhikaara states –

ವಿತಮಸಿ ಪದೇ ಲಕ್ಷ್ಮೀಕಾಂತಂ ವಿಚಿತ್ರ ವಿಭೂತಿಕಂ
ಸಚಿವ ಗಮಿತ ಸ್ವಪದ್ಮಾವಿರೃವೃತ್ತಹಜಾಕೃತಿಃ |

ಸುಖತದ ಪೃಥ್ವಿ ಸಿದ್ಧತ್ಯುಣಾಷ್ಟ ತತ್ಪಲೋ
ಭಜತಿ ಪರಮಂ ಸಾಮ್ಯಂ ಭೋಗೇ ನಿವೃತ್ತಿ ಕಥೋಜ್ಜಿತಮ್ ||47||

ವಿತಮಸಿ ಪದೇ ಲಕ್ಷ್ಮೀ-ಕಾಂತಂ ವಿಚಿತ್ರ-ವಿಭೂತಿಕಂ
ಸಚಿವ-ಗಮಿತಃ ಸಂಪದ್ಯಾವಿರ್ಭವತ್ಸಹಜಾಕೃತಿಃ |
ಸ್ಫುಟ-ತದಪೃಥ್ವಿಸಿದ್ಧಿಃ ಸಿದ್ಧ್ಯದ್ಗುಣಾಘಕ-ತತ್ಫಲೋ
ಭಜತಿ ಪರಮಂ ಸಾಮ್ಯಂ ಭೋಗೇ ನಿವೃತ್ತಿ-ಕಥೋಜ್ಜಿತಮ್ ||47||

<i>vithamasi padhē</i>	<i>lakshmikaantham</i>	<i>vichithra vibhoodhikam</i>
vaikunta, free from	Lakshmi's loved one,	amazing scene of rich vibhoothi
rajo-thamo gunas	the Lord	

<i>sachiva gamitha</i>	<i>ssampadhyaavirbavathsahajaakruthih</i>
being led by the Lord's	"attaining" the Lord, the jeeva is free from punya /
intimate ones (athivaahikas)	paapa (Karma)

<i>spuṭathadha prithakssiddhi</i>	<i>ssidhyathguṇaashtaka thathpalō</i>
totally mingling with the Lord, giving	enjoying the freedom of assuming any form,
no impression of any difference	heavenly comforts of aprakrutha food and joy

<i>bhajathi paramam saamyam</i>	<i>bhogē</i>	<i>nirvrutthi kathonjjitham</i>
achieves closest proximity	experiencing	without any trace of doubt of
	the Lord,	not coming down to this world
	that wealth	

Having enjoyed the hospitality of 'aathivaahika divya gaṇas', the 'mukhtha' that he is now, enters Sri Vaikunta. The scene at Vaikunta, where the Lord is reclining on Aadhiseshha with Sri Mahalakshmi, is beautifully described in Sri Raamaanuja's Vaikunta Gadhya.

With the proximity of the Lord and with no other wish excepting doing kainkarya to the Lord, the mukhthaathma enjoys the same wealth of heavenly pleasures as the Lord Himself. His 'aanandha' is comparable to that of Divyadampathi's, who are 'enjoying' mukhtha's kainkarya. While the Lord is happy that the mukhtha has joined his entourage, the latter is happy for having become a part of it. The aananda spoken of is as in Shruthi: 'aanandha Brahmēthi vyajaanaath.' The Lord's swaroopa itself is 'aanandha'. And the mukhtha is 'parama saamyam', in this respect.

"Attain - 'Paramapada' connotes : i) The Lord's swaroopa (that which is to be attained by a chethana, ii) obtaining

'poornaanubhava' of Lord's swaroompa and iii) interestingly, mukhtha's swaroompa which is required for that i.e Viz jnaanathva, Anandathva, also.

The mukhtha would find the world here (leela vibhoothi) no more 'bitter' ; free as he is (svachandha vihaara), he can move about here and it will not amount to 'punaraavruthi' (returning).

Inferior birth is no obstacle for mukthi; e.g Shabari, Vidhura etc., There is no discrimination or difference in brahmaanubhava amongst mukhthaathmas - it is the same.

It has been stated that a mukhtha and the Lord have the same 'aanandhanubhava'. It is also stated that a mukhtha is not involved in 'Jagadvyaapaara' i.e. creation, dissolution, etc., If so a mukhtha will not get the aananda of jagadvyaapaara. An example is given to clarify the position - just as a father engaged in managing lands, fields, earning lot of wealth, gets his pleasure and when he passes on the wealth to his son, it does not come with the same pleasure, but the pleasure derived from the wealth itself (upabogha) is same for both.

In the last adhikaara, it was seen that there are four types of moksha - saayuja, saroompya, sameepya and saalokya. There are long explanations with authority to show that 'saayujya' is the real moksha. By definition if two people experience pleasurable a single thing, they are known as 'sayuk'. Parabrahma is qualified with all the good qualities : Lakshmi Vishista, free from blemishes, ubhaya Vibhootha naatha, sarvaishwarya yuktha and the bhogya vasthu. Such a Parabrahma is experienced by the mukhtha and both the Lord and the mukhtha are sayuks here.

The 'sayuks' have the following differences:

The Lord : creation, moksha-conferring, support to everything (sarvaadhaarathva), control, being the supreme master (sarva-seshithva) giving of anything/everything (sarvaphala-pradhanathva), Lakshmi sahaayakathva etc etc.,

The mukhtha, who experiences the Lord without any iota of doubt w.r.t. return to this world - had guru's attention as a bhaddha,

knower of rahasyaarthas/Vishishtadvaitic concepts, has overcome the temptation of material comforts, has undergone saanga bharanyaasa/knower of kainkarya vidhis, having left 'sookshma shareera' is enjoying poorna brahmaanubhava without any fear of return to this earth.

23. SIDDHŌPAAYA SHŌDHANAADHIKĀRA

The first part of the adhikaara states –

ಯುಗಪದಖಿಲಂ ಪ್ರತ್ಯಕ್ಷೇಣ ಸ್ವತಸ್ಸತತಂ ವಿದನ್
ನಿರವಧಿ ದಯಾ ದಿವ್ಯೋದನ್ವಾನಶಕ್ಯವಿವರ್ಜಿತಃ |
ಜಲಧಿಸುತಯಾ ಸಾರ್ಧಂ ದೇವೋ ಜಗತ್ತರಿಪಾಲಯನ್
ಪರಮ ಪುರುಷಸಿದ್ಧೋಪಾಯಃ ಪ್ರತೀಷ್ಟ ಭರಸ್ಸತಾಂ ||51||

ಯುಗಪದಖಿಲಂ ಪ್ರತ್ಯಕ್ಷೇಣ ಸ್ವತಃ ಸತತಂ ವಿದನ್
ನಿರವಧಿದಯಾದಿವ್ಯೋದನ್ವಾನಶಕ್ಯವಿವರ್ಜಿತಃ |
ಜಲಧಿಸುತಯಾ ಸಾರ್ಧಂ ದೇವೋ ಜಗತ್ ಪರಿಪಾಲಯನ್
ಪರಮಪುರುಷಃ ಸಿದ್ಧೋಪಾಯಃ ಪ್ರತೀಶ್ವರಃ ಸತಾಂ ||51||

<i>yugapádhakhilam</i>	<i>prathyakshēna</i>	<i>swathssathatham</i>	<i>vidhan</i>
simultaneously the entire	directly seen	by His own greatness	always
twin vibhoothis		and at all times	knowing
			as it is

<i>niravadhi dayaanithyo (divyo)</i>	<i>dhanvaanaashakya vidhan</i>
for unlimited compassion like the ocean	He is Himself not feeling unable

<i>jaladhi suthayaa saardham</i>	<i>devō</i>	<i>jagathparipaalaayan</i>
ksheerasaagara's daughter,	sports-minded	looking after all the worlds
His wife	God	very well

<i>arama purusha</i>	<i>siddhēpaayah</i>	<i>pratheeshta bharassathaam</i>
urusha - Sriman	the moksha - giver	having accepted the 'bhara' nyaasa
Naaraayana	siddhōpaaya : ready means	of chethanas done as per the stated process

wami Desikan has, at the beginning of this sthireekarana bhaaga, ghtly thought of referring to any possible doubts that might have risen from the first part viz.arthaanushaasana bhaaga. Doubts <e- if the Lord is our father/mother etc. is not it only right that he

Himself protects us? When the Lord is Himself the main upaaya where is the need for any other course- does it not affect his greatness? If the Lord is siddhōpaaya (ready medium/upaaya) where is the need for Sri Mahalakshmi to be included under 'upaaya' and this, opposite his own statement 'maamekam' sharanamvrāja' etc. etc.

Sriman Naaraayana is siddhōpaaya as declared in the first part of dvayamanthra. From times immemorial He has been the 'Upaaya Bhootha' and hence 'siddhōpaaya'. He is not attained by mere 'Shravana', 'manana', nidhi dhyasana'. One has to be His loved one, for Him to marry him, for which, one has to have in him Bhakthi - type love.

He, the Lord, alone is the All - Knower, has sarva-shakthi, the capability to give what one wants - just as He did to Paandavas, Gajendra, Sugreeva, Vibhishana ; even then how could He lead one to Vaikunta ? The Lord is just waiting and awaiting prapannas' call for refuge and as siddhōpaaya, takes him to paramapada - He is therefore 'dayaa divyodhanvaan' and handles Jagadh vyaapaara' with Sri Mahalakshmi ; Lakshmyaa saha Hrisheekeshō devyaa kaarunya roopaya rakshaka sarva siddhaanthē vēdanthēshucha geeyathe.

To be able to win him, a chethana should perform sharanaagathi. Will He accept it? Yes, there are shaastraic authorities declaring it. 'Sarva dharmaan.....vrāja', 'apyaham.....visheshathah', 'abhaayam sarva.....mama.' Hence being an ocean of compassion, sarvajna and sarva shaktha, He is Siddhōpaaya.

With all those gunas, still the Lord expects an excuse from a chethana in the form of bhakthi or prapatthi as declared in shaastras. The Lord not only has independence (swaatantrya) He also has got 'krupe'/kaarunya enabling Him to confer protection. As Paraashara Bhattar says, the Lord Himself stands for those who have sharanaagathi uppaaya as rakshaka and becomes 'siddhōpaaya. It is essential that a chethana does sharanaagathi with concentration of mind to enlist siddhōpaaya / Lord's krupe.

Despite a chethana performing sharanaagathi, one might ask, the Lord may reject it. For this, the answer is 'no', since shruthis,

smrithis, soothras declare so ; similarly the question, since the chēthana is weak, dependent and sub-servient, what can at all the Lord expect from him ; Swami Desikan, answers: On the strength of shaastras and direction of Poorvaachaaryas, bhakthi and prapatthi are 'saadhyopaaya. It may be that a chethana is an ashaktha (weak) but the Lord is 'sashaktha' ; if the chethana has intention and reminds himself about his being sub-servient to the Lord and the Lord's swaamithva and noble qualities and makes it known to the Lord as in 'swaamin, svasēsham, svavāsham, swabharathvena nirbharam, svadhattha swdiyaa svaartham svasmin nyasyasi maam svayam- it means that the Lord Himself has got the process of sharanaagathi done and the chethana has not put in effort. 'Svayam', the key term used here eight times refers to Lord Himself repeatedly.

Lakshmi's Swaroopam Swaantanthryam

There have been scholarly discussions/debates on Lakshmi being upalakshana and 'visheshana' in the same manthra (dvaya). In shruthis, mention of Naaraayana alone could be as per 'sanniyōgashishtanyaaya and Lakshmi being 'aprathaksiddha visheshana' (inseparable from the Lord), it automatically means, Lakshmi is also being stated (combining Vishēsashana with Vishēshya i.e Lakshmi with Naaraayana) is operative wherever in shruthis, Gita etc. Whenever and wherever Naaraayana is mentioned, He is Lakshmivishishta. Sri Raamaanuja had declared 'Lakshmi saha ēkam' wherever Naaraayana is talked about, it automatically propounds Lakshmi.

To the question that if the Lord is Lakshmivishishta it would mean that He is dependent on Her ; Sri Paraashara answers in his Sri Guṇarathna Kosha that such a blemish will not touch Him. Lakshmi is, like scent from the flower or sunrays from the sun, inseparable from the Lord.

Just as the Universe is pervaded by the Lord so also it is by Lakshmi. The hymn in Adhikaara Sangraha (30)' mannummananthuruvaai.... varippavarke' says that the Lord along with Lakshmi confers 'anugraham' and is rakshaka to those who marry Him

(prapannas). He alone is permanent, never changing 'upaaya'. 'You alone are my refuge and none else' declaration by a chethana is prapatthi. The Lord does not give moksha to those who do not perform sharanaagathi.

It is a pity that the 'correct' meanings do not flash to some people, some do not accept 'Lakshmivishista' Siddhōpaaya, and some cannot "see" poorvaachaarya sampradhaaya.

24. SAADHYŌPAAYA SHŌDHANAADHIKAARA

The first part of the adhikaara states –

ಯಥಾಧಿಕರಣಂ ಪ್ರಭುರ್ದಜನ ದಾನ ಹೋಮಾರ್ಚನಾ
ಭರನ್ಯಸನ ಭಾವನಾ ಪ್ರಭೃತಿಭಿಸ್ಸಮಾರಾಧಿತಃ |
ಫಲಂದಿಶತಿ ದೇಹಿನಾ ಮಿತಿಹಿ ಸಂಪ್ರದಾಯ ಸ್ಥಿತಿಃ
ಶ್ರುತಿ ಸ್ಮೃತಿ ಗುರುಕ್ತಿಭಿರ್ನಯವತೀಭಿರಾಭಾತಿ ನಃ ||53||

ಯಥಾಧಿಕರಣಂ ಪ್ರಭುರ್ದಜನದಾನಹೋಮಾರ್ಚನಾ-
ಭರನ್ಯಸನಭಾವನಾಪ್ರಭೃತಿಭಿಃ ಸಮಾರಾಧಿತಃ |
ಫಲಂ ದಿಶತಿ ದೇಹಿನಾಮಿತಿ ಹಿ ಸಂಪ್ರದಾಯಸ್ಥಿತಿಃ
ಶ್ರುತಿस्ಮೃತಿಗುರುಕ್ತಿಭಿರ್ನಯವತೀಭಿರಾಭಾತಿ ನಃ ||53||

<i>yathaadhikaranam</i>	<i>prabhur</i>	<i>yajana</i>	<i>dhaana</i>	<i>homaarchanaa</i>
in keeping with one's varna	The Lord	yajna,	dhaana	homa, archana
-aashrama dharma, yajna etc.	with sarva-		worship	
but prapatthi open to all	shakthi/ swaatanthrya / kaarunya etc.			

<i>bharanyāsana</i>	<i>bhaavanaa</i>	<i>prabhrithibih</i>	<i>ssamaaraadhithah</i>
offering bhara	'nidhidhyaasana'	and with such	forms of worship
	worship		

<i>phalam dhishathi</i>	<i>dehinaa</i>	<i>mithihi</i>	<i>sampradhaaya sthithih</i>
He gives 'fruits'/ phalam	chethanas	so isn't it	the tradition flowing from
			poorvaachaaryas' teachings

<i>shruthi</i>	<i>smrithi</i>	<i>gurookthi</i>	<i>bhirnayavatheebe</i>	<i>raabhaathi</i>	<i>nah</i>
shruthis	smrithis and	gurus'	rendered suitable	shines	to us who
	words of advice		by logic	clearly	belong to
					kidambi
					aachhaan
					tradition

Having established authoritatively that 'Lakshmivishishta Naaraayana' is siddhōpaaya, Swami Desikan now turns to various aspects/doubts about saadhyōpaaya through which one can attain the Lord, the siddhōpaaya. It is essential to know about saadhyōpaaya : even if one knows about siddhōpaaya that knowledge will come into good use only if you come to understand saadhyōpaaya. Doubts in its structure and operation, will be dealt with. Is Prapatthi open to all Varnas and women? 'Sarveshwara for all' and sarvasya sharanam suhrath (Svetaasvatara Upanishad) clears any doubt on this. Aakinchanyathva (utter helplessness) is everyone's lot : all castes are equally deserving to exercise this adhikaara.

2) Dealing next with Gopthraṭṭha varṇa, an anga (prayerful request for prapatthi), opposite āthma nīkshēpa which is action-cum-prayer (angi), Swami Desikan clarifies the importance of the former as an essential 'anga' (one out of pancha-anga) as also the latter's action-cum-prayer as contained in Vaikunta gadhya : 'namaskaaraāthmakam / kantoṭṭham to highlight the process/action aspect.

3) Sri Raamamishra's swapravritthi nivritthi clarification : Although the clarification is quite detailed, suffice it to say that it is not enough for a chethana to have only the intention to get prapatthi through the Lord ; the example given is that if a person wants to protect a costly thing from robbers and inform a strong man about it, it is not enough. He has to go and deposit it with him so that he becomes 'nirbhara'. Similarly the five gold angas constituted 'āthma nīkshēpa'/bharanyaasa is the prime aspect.

4) 'Seshathva' jnaana leads to prapatthi : to be aware that one is subservient to the Lord and keep remembering it, it will not amount to Prapatthi. One has got to resort to the 'saadhyōpaaya', the prapatthi.

5) "That the Lord is Upaaya" : Is this knowledge itself prapatthi. This knowledge is not enough as it lacks effort from chethana in the form of bharanyaasa-roopa-upaaya.

6) Prapatthi as leading to moksha goes against Eshwara's nature: That is, it will go against siddhōpaaya, Lord's sarvaśhakthithva,

parama kaarunikatthva, etc. It has been argued and stated that shruthis/smrithis have declared that bhakthi and prapatthi give rise to satisfaction to the Lord and these qualities of the Lord do not suffer.

7) Prapatthi is not a saadhana: After dealing with it in detail, it has been stated that the Gita Charama sloka, in fact, means you leave everything, attain the Lord as 'upaaya' ; and 'sarva dharma parityaaga' means that whatever goes against "sharana varana roopa prapatthi" should be rejected.

8) Shaastra's command on prapatthi: Shaastra's advice or suggestion is required for a weak man in approaching a strong man for protection. Neither is it wrong, if shaastra's declared so. Just as worship of the Lord with garlands/lights etc. is 'shaastra-Vihitha' so also is prapatthi propounded by shaastras through 'anga-inclusive' bharanyaasa.

9) Bhakthi Yoga is swaroopa contrary (Viruddha): Since a chethana is 'ashaktha' (not capable) w.r.t. Bhakthi Yoga which calls for rigorous Jnaana-rich efforts, it goes against a chethana's swaroopa says the opposer. It is argued and concluded that 'upaasana on Parabrahma' is propounded by shaastras to attain Him and nothing contrary to a chethana's swaroopa is perceived.

Similarly objection that to a paramaikaanthi bhakthi is swaroopa-contrary is disposed of uttering the names of devotees like Indra, Agni etc. which appear in manthras in daily karmic duties like Sandhyaavandhana, devarshipiti tharpanas, shraaddhas etc. will not violate paramaikaanthithva.

Prapatthi / Nyaasa

i) The shasstras/Aazhwaars/rishis have 'proclaimed' that once a chethana has undergone prapatthi, he does not have to do anything more for the 'phala'. He requires to continue doing the daily 'kaarmic duties like Sandhyavandhana etc.,

ii) Nyaasa Vidya is easier to put into practice and it is able to achieve quick results ; Taithireeya Upanishad says that it is loftier than other types of 'thapas'.

iii) The objection that instead of the chethana getting 'vishwaasa' in the shaastras' meanings, is there something like 'mahaavishwaasa' ? the text –

*'ananya saadhya swaabeeshte mahaavishwaasa poorvakam I
thadhekopaayathaayaancha prapatthi sharanaagathi II*

is quoted in support : it means that when others could not achieve for us our wish, taking the Lord as upaaya, requesting Him is called prapatthi or sharanaagathi : such texts proclaim mahaavishwaasa as an 'anga' (part) for prapatthi.

iv) The objection that prapatthi by itself cannot confer moksha is dealt with against the text (Braahma Puraana) given below :

*'Sharanam tvaam prapannaayē dhyaana yogavivarjithaah
thēpimruthyumathikramya yaanthi thadhvaishnavam padham I*

Whosoever incapable of Bhakthi Yoga, takes refuge in You for moksha, he will cross samsaaram and attain moksha/ Vaishnavapadha.

v) A prapanna should carry out 'Bhagavad abhigamanaadhi' meaning Kainkaryam through Lord's worship as per paancharaathra etc. regularly - the five time worship, without expecting any personal benefit.

Those who are not entitled to do such kainkaryam can do, after taking bath and uttering guruparampara, recite azhwaar's hymns, make flower garlands, do cleaning jobs / decoration in the temple, make nice 'amishe' for naivedhya and do naamasankeerthane.

The Lord (siddhopaaya) is accessible to one whose 'saadhyaopaaya' process pleases the Lord - all our aachaaryas have proclaimed that with saadhyaopaaya alone Siddhopaaya can be won. Sri Raamaanuja said : 'thasya cha vāsheelkaranam thachharanaagathirēva' - such sharanaagathi alone is saadhyaopaaya.

25. PRABHAAVA VYAVASTHAADHIKAARAḤ

The first part of the adhikaara states –

ಸ್ವರೂಪಂ ಯದ್ಯಾದೃಗ್ ಗುಣವಿಭವಲೀಲಾದಿಚ ವಿಭೋ
 ಸ್ತದಾಜ್ಞಾಸೇತುಶ್ಚ ಶ್ರುತಿಭಿರವಸೇಯಂ ತದಖಿಲಮ್
 ತಥಾ ತದ್ವಕ್ತಾನಾಮ್ ತದುಪಸದನಾದೇಶ್ಚ ಮಹಿಮಾ
 ಯಥಾಧೀತಂ ಸದ್ವಿರ್ಯತಿಪತಿಮುಖೈರಧ್ಯವಸಿತಮ್ ||55||

स्वरूपं यद्यादृग् गुण-विभव-लीलादि च विभोः

तदाज्ञासेतुश्च श्रुतिभिरवसेयं तदखिलम् ।

तथा तद्वक्तानां तदुपसदनादेश्च महिमा

यथाऽधीतं सद्भिर्यतिपतिमुखैरध्यवसितम् ||55||

<i>swaroopam</i> the swaroopa	<i>yadhyaadrug</i> what's the nature what's the reality	<i>gunaavibhava leeladhicha</i> truth, knowledge etc as also the shadgunas jnaana, bala etc.	<i>vibhō</i> Lord, the immanent
<i>sthadhaajna sethuscha</i> Lord's command, just like the bridge - the dharma	<i>shruthibhih ravasēyam</i> to be determined on the basis of Vedas	<i>thadhákhilam</i> all those	
<i>thathaathadhbhakthaanaam</i> that way	<i>thadhupasadhanaadēsha</i> the devotees and their refuge	<i>mahimaa</i> greatness	
<i>yathaadheetham</i> as in shaastras i.e. not violating shaastras	<i>sadbhiyáryathipathi</i> brahma- -jnanis	<i>mukhairadhya</i> Sri Raamaanuja	<i>vasitham</i> has been organised

The Lord who is the personification/embodiment of Truth, knowledge, eternality and home to various other countless/noble qualities has conferred to chetnanas rules/commands which are to be learnt through shaastras. The details as to how bhaagavathas as also shoodra bhaagavathas could try to win the Lord over, are propounded in this ádhikaara.

Organisation of castes: Swami Desikan has dealt with the subject of the status of a shoodra after becoming a Srivaishnava ; reference is made to Sesha samhithē, Kidaambi Appulaar's statements based on shaastras and Peria Vaachchaan Pillai's commentary on Peria Thirumozhi's paasuram: ' Kulamtharum.....naaraayana venra

1-1-9) "Stree shoodhraanam Vidhimvakshye". The duties enjoined on bhaagavatha shoodras and women include reciting noolamanthra without pranava ; there are some statements going against this rule. The afore-referred Peria Thirumozhi's pasurataes ' adhu jaathi nibhandhanam' - although a shoodra might have become a Srivaishnava, there could not be any relationship, like giving a daughter/getting a daughter between a shoodra and upper castes. Bhaktha Kula means a group of bhakthas, and one's caste is decided by the family geneology.

The example of Vidhura is furnished for showing the position when caste considerations are violated. However as per Aapasthambha soothra's (2-3-4) shoodra selected by braahmana/ kshathriya could cook rice for them. Vidhura did it for the Lord. Neither from shastras or nyaaya, the caste cannot be obviated - bhagavath sankarya should be done as per one's caste.

Although saazhwaars were belonging to different castes they did not violate/transgress the caste system. Some of them belonged to the fourth varna - Thirumazhishai Piraan did not use the term pranava in his prabhandha. Nammaazhwaar is a manifestation of Nithya soori - 'sankalpaadeva thachhrutheth' (4-4-8 : Br. soothras) says that nithyas and mukthas are born out of the Lord's will (sankalpa).

Bhagavad Gita (18-46) says that a man achieves his goal by worshipping the immanent Lord, according to his varnaashramadharma. Praising a shoodra as though he is a braahmin and vice versa has to do with one's mind and should not lead one to wrong conclusions.

It has been stated that people of all castes have a mixture of sattva/rajo/thamo gunas and one guna is most predominant in each caste - sattva in brahmin, Rajō in kshathriya and thamō in shoodra.

Bhagavathas' only want / desire :

Aikaanthyam bhagavathyēshaam (Geethaarthha sangraha, 28) ; means that the Lord is the upaaya for 'Aishwarya' etc., Amongst these, those viz.' Jnaaneetha parmaikaaatheer' think about the Lord

not only as upaaya but also as phala. To them kainkaryam to the Lord is the only goal. The Lord is said to accept their kainkaryam with His head.

Significantly it is declared that although, as we see to-day all over, a braahmin may be doing kshathriya's job, etc., etc., which could be sin-attracting, the fact that income is used for worshipping the Lord, amounts to following the dharma. The oft-used 'Krishnaarpana' manthra 'Kaayepa vaacha manasendhriyaiva..... samarpayaami'- means : not going against shaastras, all the natural activities of mind/speech/body like batting of eyelids, breathing etc., etc., I worshipfully offer to Srīman Naraayana'.

Paramēkanthi should not transgress shaastras :

Even for the most eminent and powerful paramēkaanthi, observance of shaastras is a 'must' - this is clear from the anushtaanas observed by paramaachaaryas like Naathamuni, Emberumaanaar.

Sarva dharmaan Parithyajya - its connotation

It does not mean that one should give up all dharmas like daily karmic activities, (but only expectation of fruits from it). Interpreted, as knowledge-filled 'Saathvika thyaaga' for the independent prapatthi aspirant, the second interpretation involves Arjuna who reacted to the rigours of bhakthi yoga ; the Lord propounded the easier, one-time alternative viz. the anga prapatthi.

By the same token if the daily kaarmic duties are neglected, it amounts to violation of Lord's orders (aajna Kainkaryam). The results could be one becoming lame or blind, etc., And if the duties are performed (without expecting benefits) one enlists the Lord's love. They however, do not form a part, anga, for prapatthi.

Sins Committed consciously in the past

Then follows a long discussion on interpretations on 'nishiddha' (forbidden) activities, certain activities seemingly going against shaastras, but becoming dhaarmic. The subject of activities to be abjured is the theme of second hymn in Andal's Thiruppaavai (2) ; also in Thiruvoimozhi, Nammaazhwaar says : "naayinēn

sheyyadha Kutram natthamaahavē koḷ jnaala naadhanē" ; the sinner that I am, please accept my misdeeds as noble aspects. Vyaasa said : 'whatever a good man fears to do, an unfit fellow does the same with great pleasure. Notably, both a follower of bhakthi yoga and a prapanna are alike in being subject to the effect of sins where, on the sly of caste/aashrama/gothra/pravara/desha etc., forbidden acts are undertaken. Holy thread has to be worn by all including a sannyaasi (aashrama), pranava forbidden for shoodra (caste) kanyaadhaana to a sagothra (gothra), defecating in rivers etc., (desha), eating on ekaadashi (avasthaa) etc. etc.,

In regard to various offences done consciously, the praayaschitha varies for the two classes - bhakthi yogis and prapannas. For prapannas, what is talked about is the Lord's willingness to punish, necessity for doing prapatthi again, and prapanna enquiring 'Preethya bhaava' obviating any further punishment.

It is stated strongly that the pre-supposition that offences done consciously will get quashed automatically is rendered void.

Bhagavath Kainkarya Prapanna

Swami Desikan states :-

*aahaara graha manthraartha jaathyaadhi niyamairiyuthaḥ
Kuryaallakshmeesha kainkarya shakthyaananya prayojanaḥ*

It means one should observe bhagavath Kainkarya in accordance with his caste/aashrama dharma . They include food niyama (control), graha niyama / manthraartha niyama (recitation of regular/special manthras as per acharya instructions), artha niyama (money to be earned through right means), jaathi niyama (karmas to be done as per caste). Kainkarya to be directed only to Lakshmi Naaraayana.

Thus Swami Desikan establishes in the above ádthikaara that aajnaanujna kainkaryas are one's duties. He is satisfied that there are quite a number of people undertaking these kainkaryas and hence this adhikaara's purpose is fulfilled !

26. ATHA PRABHA AVARAKSHAADHIKARAḤ

The first part of the adhikaara states –

ಶಿಲಾದೇ ಸ್ತ್ರೀತ್ವಾದಿ ರ್ವಿಪರಿಣತಿ ರಸ್ವದ್ಭುತ ಮಿದಂ
ತತೋಪ್ಯೇತಚ್ಚಿತ್ರಂ ಯದುತ ದಹನಸ್ಯೈವ ಹಿಮತಾ ।
ತ್ರಣಸ್ಯೈವಾಸ್ತ್ರತ್ವಂ ರಿಪುಷು ನಿಹತೇ ರೇವ ಹಿತತಾ
ಪದತ್ರೇಣೈವೇಹ ತ್ರಿಭುವನಪರಿತ್ಯಾಣಮಿತಿಚ ॥57॥

ಶಿಲಾದೇ: ಸ್ತ್ರೀತ್ವಾದಿರ್ವಿಪರಿಣತಿರಸ್ವದ್ಭುತಮಿದಂ
ತತೋಪ್ಯೇತಚ್ಚಿತ್ರಂ ಯದುತ ದಹನಸ್ಯೈವ ಹಿಮತಾ ।
ತ್ರಣಸ್ಯೈವಾಸ್ತ್ರತ್ವಂ ರಿಪುಷು ನಿಹತೇವ ಹಿತತಾ
ಪದತ್ರೇಣೈವೇಹ ತ್ರಿಭುವನ-ಪರಿತ್ಯಾಣಮಿತಿ ಚ ॥57॥

shilaadhē sthreethvaadhir viparinathi rasthvaḥbhutha midham
Ahalya as stone became a woman let alone the wonder of these instances
with the touch of Raama's foot

<i>thathōpyēthahchithram</i>	<i>yadutha</i>	<i>dahanasyeiva</i>	<i>himatha</i>
this future picture is more wonderful	that	the burning agni	became ice
	which is	with Prahlāadha	

<i>thrunasyeyai vaasthrāthvam</i>	<i>ripushu nihathē rēva hithathaa</i>
a mere dharba as brahmaastra by Raama	having tendency to punish opponents of
	His devotees

<i>padhathrēṇaivēha</i>	<i>thribhuvanaparithraaṇamithicha</i>
paaduka in His Raamaavathaara	the three worlds He saved, that episode

The offering of the soul at the lotus feet of the Lord - being sharanaagathi, the power which produces fruits of brahmaanubhava is the greatness/loftiness of the two lotus feet of Sarveshwara and it is not possible to narrate its greatness, and the examples are such they vie with one another to exhibit their comparative miracles/wonder.

First of all the touch of Sri Raama's feet converted the stone into Ahalya (Indra disguising himself as Gauthama entered the rishi's aashrama and on telling Ahalya his real form she fell for him. Knowing the incident Gauthama had changed her to a stone, but had told her that Sri Rama will purify her) one can combine

Prabhaava paddhathi of Paaduka Sahasra of Swami Desikan to appreciate this episode. More wonderful is Prahlaada's rakshana when his father, Hiranya Kashipu, put him in fire and agni turning into ice. Much more miraculous is Sri Raama's brahmaastra, a mere blade of dharba getting that power which has to end in the death of the enemy, but *the saving of Kaakaasura* who had violated Seetha by pecking at Her bosom, *the moment he did sharanaagathi to Sri Raama*. The holy feet which saved Bharatha's life and ruled Ayodhya ; one foot rose wonderfully up to the sky as though measuring it and the other covered the earth thereby offering 'protection to devotees of the three worlds'. It was Valmeeki, who for the first time recognised the great power (prabhaava) of the Lord's holy feet, (only to be followed by none other than Swami Desikan himself !).

The Lord kills His enemies for their own good - e.g. Jaya/Vijaya, Raavana/Kumbhakarna, Hiranyakashipu/Hiranyaaksha.

Criticism/Objection that prapatthi can eliminate praarabhdha Karma : The objection is that there is authority to show that praarabhdha karma has to be undergone without fail and this being the case, how can the one-minute prapatthi ward off praarabhdha karma from beginningless time ? Just like Nammaazhwaar obtained the Lord's saayujya with his humble prayer - an aartha prapanna can get moksha as he desires and the Lord quashes his remaining praarabhdha Karma - there are a couple of authorities for this : e.g. Vihagendra samhitha (if an 'aartha' with mahaavishwaasa prays, he will get prapathi immediately); though not bhakthiyoga, prapatthi has that power).

The opposer might ask, if prapatthi has such a power, a prapanna should not be allowed to be subject to such grief, but it is not so - did not Koorathaalvaan (losing eyes), Vashista (losing his son), Vishwaamithra (his Kaamadhenu getting stolen) undergo suffering? The answer is that the Lord, since it is His desire to do good to his prapannas, even without their prayer shows His mercy. Should one ask fire to burn a thing or water to wet a thing; they just do it. However if the Lord does not subject one to some suffering, He will not think of the Lord at all. With this helping aspect in mind,

the Lord makes a prapanna suffer. Kaakaasura's one eye was pierced to save his life and teach him a lesson at the same time.

Do not criticise Bhagavathas for their faults :

So far Swami Desikan established the greatness of prapatthi as also Lord's powerful abilities. Now he turns to bhaagavatha 'prabhaava'. *The Lord gives sadgathi to those who help the poor. One should not criticise those devotees of God, who go here and there to get 'Dhaanas' to be able to manage their families.*

If the Lord's devotees happen to waver from the right dhaarmic path, they should not be looked down upon. Similarly if bhaagavathas slip with respect to daily kaarmic duties, one should not do 'apachaaram' by blaming them. One should not do namaskaaram to non-vaishnavaas, insult Keshava or criticise Vaishnavas.

Criticising a brahmavith or bhaagavatha, or their daily anushtaanam amounts to terrible 'bhaagavathaapachaara'. Sri Raamaanuja has included bhagavad/bhaagavath 'apachaara' in 'akruthyakarana'. Those immersed in carnal pleasures and not engaging in silent worship of the Lord do not 'win' the Lord. Even the 'showy' ones, just by calling their childrens' names e.g. Naaraayana, help themselves in warding off sins. Gopikas' extreme desire/ Shishupaala's hatred, Kamsa's fear amounting to uttering Lord's names, enlist the Lord for His grace. Athyuthkataih punyapaapairihaiva phalamashnuthē (even for the darkest of sins he undergoes the effect therefrom in this life itself).

Those who live in a holy place but hate the Lord cannot get moksha. One cannot measure Lord's greatness.

Raaga (desire for wrong things) and hatred are man's strongest enemies, which can be eliminated through Vivēka/jnaana/bhakthi/vairaagya - the two sets of opposite qualities keep constantly fighting in our bodies. Bharanyaasa helps in destroying the negative qualities (ārishádvārga : hatred etc) : even Upanishads cannot measure bharanyaasa's greatness which has been elucidated in this ádhikaara.

III. PADHA VAAKYA YOJANAA - CHAPTER

27. MOOLAMANTHRAADHIKAARA

(Om, obeisance to Naaraayana)

The first part of the adhikaara states –

ಅರಂ ಪೂರ್ದಂ ತದನುಹೃದಯಂ ತಚ್ಚನಾರಾಯಣಾಯೇ
ತ್ಯಾಮ್ನಾಯೋಕ್ತಂ ಪದಮವಯತಾಂ ಸಾರ್ಥಮಾಚಾರ್ಯದತ್ತಮ್ ।
ಅಂಗೀಕುರ್ವನ್ ಲಿಲಸಮನಸಾಂ ಆತ್ಮ ರಕ್ಷಾಭರಂ ನಃ
ಕಿಪ್ಪಂ ದೇವಃ ಕಿಪ್ಪತು ನಿಖಿಲಾನ್ ಕಿಂಕರೈಶ್ವರೈವಿಘ್ನಾನ್ ||59||

ತಾರं पूर्वं तदनु हृदयं तच्च नारायणाये-
त्याम्नायोक्तं पदमवयतां सार्थमाचार्यदत्तम् ।
अङ्गीकुर्वन् अलस-मनसां आत्मरक्षाभरं नः
क्षिप्रं देवः क्षिपतु निखिलान् किङ्करैश्वर्य-विघ्नान् ||59||

<i>thaaram</i>	<i>poorvam</i>	<i>thadhanuhridhayam</i>	<i>thachchanaaraayanaayē</i>
pranava	first	next the 'namah' word	'naaraayanaaya'
		mentioned in Vedas	mentioned
<i>thyaamnaayōktham</i>	<i>pādhāmaṣayathāam</i>	<i>saarthamaachaaryadhattham</i>	
Vedic texts like '...	term being studied	akinchanas not able to practise	
naaraayanaayēthyu	by those	karma and other yogas	
parishtaath			
<i>angeekurvannalasamanasaa</i>	<i>maathmarākshaa bharaḥ</i>	<i>naḥ</i>	
agreeing to accept	jeevaathma's bhara which is offered	our	
<i>kshipram</i>	<i>devaḥ</i>	<i>kshipāthu</i>	<i>nikhilaan</i>
at the same	Sriman	may they	all / entire
moment	Naaraayana	be warded off	obstacles for achieving
			praapthi (goal) / sins

Swami Desikan prepared us as it were in the last 26 chapters in order that we could imbibe the meanings of the prime chapters viz, Rahasyatraya, moola/dvaya/charama sloka - which follow one by one. The 27th chapter (the figure adds to nine, generally considered the Lord's number) is the one relating to the most powerful of manthras, the eight-syllabled 'ashtaakshari'.

The sloka (59) not only summarises this chapter's (Padhavaakya Yojanaa Vibhaaga's) central aspects as also stands for auspicious

beginning : after becoming conversant with the meanings contained in moolamanthra, the prapanna-to-be, undergoes prapatthi under dvayamanthra, to be able to remove the obstacles through charama sloka and achieves kainkaryam to be carried out, while here and after reaching Paramapadham. The next sloka (60) is in the form of prayer to Sriman Naaraayana at Badharikaashrama (Kalyaana thaapasonah)

Swami Desikan prays to Sriman Naaraayana who is expounded in manthras and seeks from Him the desired goal - the Lord who rode the eight-wheeled chariot (ashtachakram hee thadhyaanam bhoothayuktham manojavam : Naarayaneeyam). The inner reference here being the comparison of the eight wheels to eight - lettered-ashtaakshari manthra (moola or thirumanthra). The Lord propounded sitting in the chariot, the nivvruthi dharma : (moksha dharma) i.e. the necessary dharmas to get liberated from samsaara viz . Bhakthi, prapatthi - Swami Desikan prays to the Lord seeking blessings for practising them.

The next sloka is prayer to manthraraaja, the king of manthras, ashtaakshari.

ಯದಂತಸ್ತಮಶೇಷೇಣ ವಾಙ್ಮಯಂ ವೇದ ವೈತಿಕಮ್ ।

ತಸ್ಮೈವ್ಯಾಪಕ ಮುಖ್ಯಾಯ ಮಂತ್ರಾಯ ಮಹತೇ ನಮಃ ॥61॥

तदंतस्तमशेषेण वाङ्मयं वेद वैदिकम् ।

तस्मैव्यापक मुख्याय मन्त्राय महते नमः ॥61॥

*Yadanthasthamashēṣhēṇa vaajnmayam vēdhavaidhikam
thasmaivyaapaka mukhyaaya manthraaya mahathē namaḥ (61)*

Addressing it as manthraraaja, Swami Desikan prays to the manthra which is Vedarooपा and supplementary to Veda/ replete with meanings of tatthva, hitha and purushaartha i.e. all vedantha's central message, and able to protect those chanting it.

The next manthra (62) states: Just one in thousand people, a lucky person at that, may be able to see through the eye of knowledge resulting from virtuous life, the meanings in terms of tathva, hitha, purushaartha fully and gets that treasure.

Thirumanthra, Protects/Sustains/Nourishes : But How ?

The Lord is said to exist on the tongue of the one who chants 'ashtaakshari manthra i.e. first being on the tongue of the aachaarya ; on being taught it drives out ignorance from the cave in the heart, with the illumination that he is sub-servient to the Lord, besides teaching the 'aathma swaroopa' and purpose of life here, and hence it protects (dhaaraka). Just like milk etc nourish the body, so does this manthra, nourish the chethana with the upaaya viz. the routes to moksha viz Karma, Jnaana, bhakthi and prapatthi yogas.

The greatness of Moolamanthra

'Manthraaja mahathē namaḥ' richly describes the greatness of thirumanthra or moolamanthra. The reasons for its greatness flow from-

- i) It is the most secret amongst the secret ones, and holiest among holy manthras, more extensive than the pervaded object (vyaapaka) ; it is helpful to all upaayas (all yogas) compared to Vishnu shadākshāra and Vaasudeva dvaadashaakshara.
- ii) It is in vaidhika form, chanted by the first three varnas and without pranava by others also, a refuge provider (upajeevya)
- iii) It brings to the one who does 'japa' of that manthra all the benefits which all other mantras give together.
- iv) Aazhwaars have propounded and stated: a) chant ashtaakshari, b) get taught (upadesha) from a teacher c) those who chant it 8000 times competently accomplish the Paramapadham. d) rishis like Sanaka attained Paramapadham by chanting it.
- v) Rishis have said that in any stance, sitting/standing/lying down, they will be chanting it.
- vi) Pundareeka used it as the 'action-manthra' (Karana) and got moksha.

The meanings embedded in Pranava (OM)

The first word of the moolamanthra (ashtaakshari or thirumanthra) which comprises three words, is om : OM itself has three syllables - a, u (oo), ma

‘aadhyanthu thryaksharam brahma thrayē yathra prathistithaa sa guhonya sthree vrudhvēdo yastham veda sa vēdavith’ meaning that

- i) Three-lettered, brahma-speaking, pranava is the origin of all the Vēdas (yēdhvedhaadhauswara prokthaḥ....)
- ii) It is secret/mystery to be hidden from women/shoodras.
- iii) It is different from Rig-Yajus and Saama Vēdas and it is the three lettered Veda.
- iv) The one who studies it comprehensively, he would have studied all the Vēdas.

Meanings of the component letters :

‘a’ or a-kaara is Vishnu-vaachaka or stands for Vishnu. It conveys all his noble qualities like sarvajnathva (all knowing), sarva shakthithva (comprehensive power), sathyasankalpathva (ability to do anything, anywhere, anytime). This means that He is the cause of this world - both the material cause as also the instrumental (effective) cause. A-kaara is the basic cause for all words (moola kaarana).

- ii) A-kaara is also indicative of Lakshmi-Vishista Sriman Naaraayana, meaning that the Lord is always present with Sri Mahaalakshmi. What does this mean to a chethana? It means ready availability of Lakshmi for Her mediation/recommendation, known as Purashakaarathva, to ensure moksha for the contrite soul. She is inseparable/‘anapaayini’ from the Lord. All the qualities we talk about the Lord apply equally to Lakshmi -rakshakathva, upaayathva etc etc. The Lord, Parabrahma, is totally different from Chathurmukha Brahma and Siva, and He is Lakshmipathy - ‘Brahmani sreenivaase’, etc.
- iii) *‘Aaya’ embedded in a-Kaara* : It is indicative of chethana's subservience (of which ma-kaara will also talk about later). The reason for the early announcement of sub-servience is that, if the Lord were to tell the jeeva, you are sub-servient to Me, the jeeva might retort, no I am sub-servient to myself (Aham mē) and slide himself with ego. In order to obviate

that possibility and to help the jeeva to start doing kainkaryam to the Lord, the preceeding of the Seshi (the Lord) before jeeva is connoting the Lord-jeeva inter-relationship.

iv) **Subservience (seshathva) is both to the Lord and Lakshmi (Divya dampathis):**

'ubhayaadhishtaanam chaikam sēshithvam.....
(Vishwaksena samhithe) means that Chēthana's subservience is linked to both the Lord and Sri Mahaalakshmi.

In 'manipravaala' Swami Desikan states –

'madhyamaaksharatthai Lakshmivaachakamaaha shalluhira katashruthi vaakyatthai paraamārshitthaal iruvareyum pattra vivvaathmashēshamenru midam shaabhdham' : (the middle letter (u) in pranava, as per Kata Shruthi, says that to both Lakshmi and Naaraayana the jeeva is subservient).

(B) (U)oo- Kaara : To no one excepting the Lord is the jeeva subservient (anyayōga Vyachenēdham). Again it means, to the Lord with Lakshmi in inseparable position, the jeeva is subservient.

(C) Ma-Kaara : Ma-kaara is jeevaathma -Vaachaka or what is talked about is jeeva ; the jeeva is the 25th reality preceded by 24 tatthvas : Panchabhoothas, Karmēndriyas-5, Jnaanēndriyas -5, Thanmaathras-5, plus manas, ahankaaram, Mahath, Prakrithi, jeeva). Subject to avidya, his knowledge is contracted, otherwise he is of the nature of knowledge.

Namah - The second word in Moolamanthra ; Seshathva

Splitting the word 'Namah' into 'Na' and 'ma' and regrouping for reading the meaning, it becomes Namama ; namama aham - I am not subservient (seshi) to myself. This means it eliminates 'ahankaara' and 'mamakaara' the 'I' ness, 'mine'-ness (my children, my home etc.).

Besides stating that one is not subservient to oneself, it also says that one is not independent (swatanthra) either. The Lord with Lakshmi alone is swantanthra, sarva-seshi.

Thus the two words, 'om' and 'namah' together establish chethana's subservience to the' Lord in company with Lakshmi.

Namas as Saanga-Bharasamarpana

The middle word (namah) 'namas' amounts to offering of one's soul to the Lord (aathma samarpana) ; it is pranaama-vaachi (standing for pranaamam) ; it is a prayer for protection ; he who surrenders his self to the Divine with the word 'namas' is said to have performed the best sacrifice.

'Namas' according to Ahirbudhnya Samhithe : this term is stated to have three meanings : ordinary, subtle and and the loftiest.

Reciting the word 'namas' derived etymologically from the similarity of syllables based on Nirukthta, feeling 'Namas' in the heart and bowing with the body is said to be perfect 'namas - this is the ordinary meaning; the 'I' and 'mine' are got rid of by uttering 'namas':na mama (not mine) - this is the subtle meaning, and the Supreme Lord, Purushotthama, is the principal means to realise Him which is also called ' namana' - this is the highest/loftiest meaning.

In other words, first it was indicated that 'namana' (principal means) is natural to the individual self (Chethana); second, 'the essential self was revealed so that it may adopt the means without self-importance and lastly the Lord Himself was shown as the existing means (siddhopaaya) who can be propitiated by self - surrender (Saadhanopaaya/Saadhyopaaya).

Third term 'Naaraayanaaya'

We have seen that the 'a' kaara in pranava shows that the Lord is the origin of the universe, protector of all, the Supreme master (Sarva Seshi) and the Lord of Sri Mahalakshmi. The question that arises is what is the need for 'naarayanaaya' and does it amount to repetition? The answer is that 'pranava' is the 'gist' and 'naaraayanaaya' is its expansion - all terms speaking of Parabrahma are embedded in 'naaraayana'.

Amongst the Lord's names 'Naaraayana' has a unique status. No other name of the Lord reveals the greatness of the Lord as much as Naaraayana does. Vedic texts like 'Sankeerthya Naaraayana

Shabdha maathram', 'vishwam naaraayanam harim', ' aathmaa naaraayanah Parah', 'Antharbahischa.....naaraayana sthithah' are some examples. It is 'Naaraayana' and He alone who is talked about in brahmavidhyas.

Interpreting 'Naaraayana' thus ; 'naaraah ayanam yasya sah, Naaraayanah' means whatever 'eternal' resides in, is Naaraayana; also 'Naaraaṇaam ayanam' means that Naaraayana is home to that which is the goal, the means, and substratum/sustainer/support (aadhaara).

NAARA, the eternal, has a number of meanings: indicates viboothi comprising chethanaachethanas, places and means of enjoyment; knowledge, aanandha, flawlessness, compassion, love, sausheelya, saulabhya etc., holy idols, chatthraachamara, etc.,

'Nara' indicates Naaraayana for omni-presence, non-taintedness

AYANA i) is that by which one leads i.e the Lord becomes the way (hitha) ; (ii) that which is to be attained i.e. the Lord is the goal; (iii) that in which it rests i.e. He is substratum/aadhaara.

Thus in short, the seven-worded Moolamanthra (nakaaraadhi) reveals the essential nature of the Lord . It has as many as 68 gunas/features/aspects of the Lord and at least one should remember three main 'gunas' (saarathama): that I am not subservient to anyone excepting Shriyahpathi, who alone is my master; no one is means excepting Him and He assists in sharanaagathi standing as siddhōpaaya; and being subservient (śeṣha) to the Lord my prime goal/parama purushārtha is to do kainkaryam to Him at Paramapadham.

Swami Desikan got upadesham from Vaadhi Hamsaambhudha-achaarya and he expresses his gratitude to him - the special meanings, requiring emphasis are the following :-

Moolamanthra as a single sentence : Lord is means / receives Kainkarya from Śeṣha.

Moolamanthra as two sentences : Has sesha-seshi relation with prapannas; Chethana's, entire bhara to Paramapurusha; eternal kainkarya through prayer,

Moolamanthra as three sentences : 'Om Namoh' connote seshaseshi relation, 'naaraayanaaya' conveys purushaarthapraarthana, also freeing obstacles ; om - bharasamarpana/namah naaraayanaaya - purushaarthabodhaka; (three together convey tattva/upaaya/purushaarthapraya (reality/means/goal).

Swami Desikan rounds it off with an extremely meaningful interpretation of moolamanthra in a summarised manner - It propounds aathma's essential attributes (swaroopa), routes to attain the goal which as propounded in shastras, upanishads, soothras etc., in terms of tattva/hitha/purushaarthas; 'asau aadhyo manuh' - it is 'the first' of all manthras and loftiest ; the pranava propounds the tattva (nature of entities/realities); the nama-word has subtle/lofty meanings and 'liberates' one's body having raja/thamo/satthvic gunas. The third word 'Naarayanaaya' obtains purushaarthas.

28. DVAYAADHIKARAHA

The first part of the adhikaara states:-

ಆಕರ್ಣಿತೋ ವಿತನುತೇ ಕೃತಕೃತ್ಯ ಕಕ್ಷಾಮ್
ಆಮ್ರೇದಿತೋದಿಶತಿ ಯಶ್ಚ ಕೃತಾರ್ಥಭಾವಮ್ |
ಪ್ರತ್ಯುಷತಾಂ ಭಜತಿ ಸಂಸ್ಕೃತಿ ಕಾಲರಾತ್ರೇಃ
ಪದ್ಮಾಸಹಾಯ ಶರಣಾಗತಿ ಮನ್ಮ ಏಷಃ ||

आकर्णितो वितनुते कृतकृत्यकक्ष्यां
आम्रेडितो दिशति यश्च कृतार्थभावम् |
प्रत्युषतां भजति संसृति-कालरात्रेः
पद्मासहाय-शरणागति-मन्त्र एषः ||

aakarnitho
(that mantra)
chanted in such
a way, Lord hears

vithanuthē
renders Him

kruthakruthya
(fills) with a
sense of fulfillment

kakshyaam
(in that) situation

aamrēdithōdishathi
many times, (repeated) produces

yascha
that, and

kruthaarthabhaavam
fulfilled / satisfied sense

prathyooshathaam
like morning light

bhajathi
if chanted

samsruthi kaalaraathrēh
samsara-named-dark night

padmaasahaaya
Lakshminaraayana
assisted

sharanaagathi
sharanaagathi
manthra

manthra eshaḥ
(dvaya) which even excels
ashtaakshari in power

That (sharanaagathi) mantra which makes one feel that he has done what he is expected to do by merely hearing that, which produces a sense of fulfillment by repeated chantings and is like morning light to eliminate the darkness named samsara, such dvaya mantra enables one to attain/reach Lakshminaraayana.

Swami Desikan covers various aspects of dvaya mantra:-

A. Dvaya is Thirumanthra's expansion

Dvaya highlights that (i) the upaaya is sharanaagathi at the lotus feet of the Lord (the middle word 'namah' in Thirumanthra), ii) and the purushaarth, after eliminating obstacles, being Kainkarya (the third word in Thirumanthra viz. naaraayanaaya)

B. Dvaya is tatthva-related Vedic mantra

In Katavalli the dvaya's two parts are separately stated: The first part Srīman Naaraayana charanam sharanam propadhye' sandwiches in the middle 'idham poornamidah poornam' etc., followed by the latter part of dvaya viz. 'Srimathē Naarayanaaya Namah'. This dvaya is known as taanthrika mantra since all the four castes can chant it. The Lord (vide sreeḥ prashna samhitha) did upadesha of dvaya to Sri Mahalakshmi.

For any mantra there has to be a rishi/chandhas (metre) and a devatha :

In the case of dvaya mantra - rishi is Lakshmi Naaraayana, chandhas is Gaayathri and the devatha propounded is Lakshmi Naaraayana.

(c) Dvaya's Angas (Parts)

DVAYA is known by this name since it has two (parts) angas : first part is an 'anga' and the second part is 'angi' (conveying that sharanaagathi has to be gone through).

(D) Dvaya Manthra's Initiation / Teaching :

It starts with 'guruvandhana' and uttering 'tadh Vishnoḥ paramam padham' : It has to be obtained through prostration to an aachaarya and his initiation. At that moment the aachaarya/guru himself is Sarveshwara. The Lord Himself, through the aachaarya, teaches the inner meanings of the manthra: 'Gururēva parabrahma gururēva paraangathiḥ'. The guru becomes a praapaka (to attain the Lord) and he himself becomes paramapraapya. 'Danda pranaamam' - entire body stretching and touching the ground to do pranamam is very important, as many as times until the guru says 'enough'. With all humility one should utter 'maangachheth sharanam nárah - take refuge in the Lord. One should do 'aathma rakshaa bhara samarpanam.'

E) Dvaya Manthra's power :

With the full background knowledge of dvaya manthra, if one chants only once, one can get rid of samsaara life and all the sins - Sri Raamaanuja has elucidated dvaya in his Gadhya Traya. Katashruthi on this is : 'Sakraduchhaara ssamsaara mōchanam bhavathi.' Swami Desikan starts saying 'Shaastraadhihalil.....' conveying that dvaya's interpretations are covered in shruthi, smruthi, puraana etc., In divya prabhandha Sri Nammaazhwaar has talked about it in Thiruvoimozhi in 4-1-1, 7-2-11 and 6-10-11.

F. Dvaya Manthra's World-wise Meanings ; As said earlier, dvaya has two parts (kaandas):

The First part is 'Sriman Naaraayana Charanam Sharanam prapadhye'

Sri, that is, Lakshmi has love, compassion, blessing-readiness, ability to prevent the Lord from punishing the chethanas. Her noble qualities find full expression in Yaamunachaarya's Kaanthaasthothra, Parashara Bhattar's Sri Gunarathnakosha, etc., She is inseparable from the Lord. The Lord - accompanied by Lakshmi (Lakshmi -vishista) has upaayathva (means) and Upēyathva (goal) attributes.

Sriman indicates for offering one's bhara, Lakshmivishista Naaraayana is required - this connotes aprathak siddha visheshana for Lakshmi with Naaraayana. Naaraayana comprises Kalyaana gunas like vaathsalya, swaamithva, saulabhya, sausheelya, jnaana, shakthi etc., which are consistent with Lakshmi's Purushakaara (mediation) quality. The very personification of 'anugraha', Lakshmi, might request on our behalf for the Lord to excuse us but He will say that those who have taken refuge in Me would never do crimes consciously (ennadiyaar adhusheyyar - tamil) - they will do praayaschitha sharanaagathi and if they are not wise to do it, He will punish them lightly.

'Naaraayana' connotes protection, refuge, and has twelve* attributes: vaathsalya etc., which are to be remembered as they are helpful while undergoing sharanaagathi.

Charana: As an upalakshana (supplementary attribute) it connotes his holy idol, divya mangala vigraha. It stands for the holy thiruvadi (feet) of Lakshmi-Vishista Naaraayana. The vigraha comprises shuddha satthva (pure core matter) and self - illuminating. The idol also has shubhathva (everything auspicious) and aashrayathva (the ability of providing refuge) ; overall it is known as 'shubhaaashrayathva. His feet have bhogyathva, most suitable to experience. The Lord also desires to provide refuge through his feet.

Sharana : Although it has many meanings, here it means 'upaaya' it conveys 'upaayathva' and 'goptharthavarana (upaaya-prayer). That's why dvaya is known for 'upaayapara-saddhyopaaya bharanyaasa'. Through dvaya, having Sriman Naaraayana in 'upaasana-sthaana' as protector, deposit all burdens in Him, and become a NIRBHARA.

Prápadhye : It indicates mahaavishwaasa, which is an 'anga' in prapatthi. Comprehensive prapatthi is indicated by 'prapadhye'. Will not this 'mahaavishwaasa' reduce with time after prapatthi?

* Vaathsalya, Swaamithva, Sausheelya, Saulabhya, Sarvajnaathva, Sarvashakthithva, Sathyasankalpathva, Paramakaarunikathva, Krithijnathva, Sthithathva, Paripoornathva and Paramodhaarathva.

Since a prapanna is loved by the Lord, with His merciful attention, the vishwaasa will, if anything, increase.

The second part 'Srimathe naaraayanaaya namah'

Srimathe : To convey, that the Lord who is not only twin-Vibhoothi-Vishista but also Lakshmi-Vishista, being the goal (praapya), the word 'Srimathe' is used specially (ivvishistadampathigalenru) ... (manipravaala)

Naaraayana : The word conveys, as seen in the last adhikaara, all the requisite 'guṇas' of the Lord for being the goal. 'Naara' conveys Lakshmi-Vishistathva ; and the offering of our soul as havis presupposes that both Lakshmi and Naaraayana partake in that. 'Naarayanaaya' connotes, all the service being done by the subservient chethana is for the use of the Lord. 'Srimathe naarayanaaya namah' indicates that the chethana states that he will be receiving brahmaanubhava-filled kainkarya.

Namah : Completing the term namah is 'syaam' which together indicates there is nothing of me ; it means getting rid of the ego (ahankaara).

Summarising the dvaya manthra, it can be stated: "With the object of performing all types of Kainkaryam at the lotus feet of Lakshmi-Vishista Sarvēshwara, the whole lot of obstacles for it having been overcome, being helpless and unable to protect myself, you Shriahpathi, Sarveshwara, accept all my bharas.

29. CHARAMASLOKAADHIKARA

The first part of the adhikaara states -

ಯ ಉಪನಿಷದಾ ಮನ್ತ್ರೇ ಯಸ್ಯಾದ್ಧನಂತ ದಯಾಂಭುಧೇಃ
ತೃಪ್ತತ ಜನತಾಶೋಕಃ ಶ್ಲೋಕಸ್ವಯಂ ಸಮಜಾಯತ ||
ತಮಿಹ ವಿಧಿನಾ ಕೃಷ್ಣಂ ಧರ್ಮಂ ಪ್ರಪದ್ಯ ಸನಾತನಮ್
ಶಮಿತ ದುರಿತಾ ಶೃಜ್ಯಾತಜ್ಜತ್ಯಜ ಸ್ಸುಖ ಮಾಸ್ತುಹೇ ||68||

य उपनिषदामन्ते यस्मादनन्त-दयाम्बुधेः

त्रुटित-जनता-शोकः श्लोकः स्वयं समजायत ।

तमिह विधिना कृष्णं धर्मं प्रपद्य सनातनं
शमित-दुरिताः शङ्कातङ्क-त्यजः सुखमास्महे ॥

<i>ya</i>	<i>upanishadhaa</i>	<i>manthē</i>	<i>yasmaadghanantha dhayaambhudēh</i>
whoever	vedantha's	in the	limitlessly merciful ocean of
	(Geetha's)	end	manifestation, Lord Krishna's proximity

<i>tthrutitha janathaasōkaḥ</i>	<i>slokaṣwayam</i>	<i>samajaayatha</i>
world's / peoples' samsaarc	putting forward sloka	the amritha (nectar)
sufferings, eliminator	preaching prapatti	rising from the ocean
		as charama sloka

<i>thamiha vidhinaa</i>	<i>krishnam dharmam prapadhya sanaathanam</i>
that / in this world as	sanaathana dharma personified Krishna Paramaathma
'vidhi' sentence	

<i>shamitha dhurithaa</i>	<i>sshankaathanghkathyaja</i>	<i>ssukhamaasmaḥē</i>
freed from all sorrows	fully cleared of the suspicion	will remain happy
	and having mahaavishwaasa in	
	the Lord's protective power	

(a) CHARAMA SLOKA STATES IN FULL :

Sarva dharmaan parithyajya maamekam sharanam vrāja I
aham thvaa sarva paapebhyō mōkshayishyaami maa shuchāḥ II

(b) GROUND ARRANGEMENTS BY THE LORD :

The Lord, Shriahpathi, seated on the serpent-couch, dwelling with Mahaalakshmi, in the milky ocean, sent in advance the serpent, Aadhisessa, as Balaraama and manifested as the king of Dwaarakaanagari for the express purpose of eliminating cruel ones and saving virtuous people - the establishment of dharma with Arjuna as 'naayaka' for the Mahaabhaaratha war, becoming Himself a 'saarahti' for him (Arjuna), He readied Himself to kill all enemies of Arjuna. Looking at his relatives, Arjuna is distraught and expresses that he will earn sin through the killings. Keeping Arjuna as a symbol, the Lord presented Bhagavadhgita to the world at large.

Elucidation of 'SARVA DHARMAAN PARITHYAJYA':

Dharma which is meant to achieve 'shrēyas' can be known only from shastras ; fruits arising from sacrifices (yajnas etc) cannot

be seen but can be known from shaastras -here it is interpreted as shaastra-recommended upaasanas comprising 'angas' (parts) aimed at moksha. Action-oriented dharmas such as dahara Vidhyas propounding 'Puroshothama jnaana' serving as 'upaaya' for moksha are said to be the elucidation of the plural form of (dharma) here.

'Páarithyajya' in general terms is giving up disinterestedness (nairāśya) in various upaayas (routes) by the ākinchana (helpless chethana) observing his own plight i.e it does not connote such 'giving up' of one's interest in all dharmas. It means that there is no need to observe for prapatti any dharma as accessory like upaasana (bhakti yoga) or the karma yoga etc. IT DOES NOT MEAN GIVING UP NITHYA NAIMITTHIKA dharmas (daily 'aajna' and 'anujnaa') Kainkaryam/duties. Sri Raamaanauja observed the sandhyaavandhana vidhi standing up till the last breath of his life. According to one's varna, a prapanna should observe kainkarya to the Lord as per shaastras. The kainkarya itself is divided into two kinds 'saara' and 'kalka' : 'saara' is that not meant for any other benefit but for pleasing God or towards protecting his āchārya, while 'kalka' is aimed at 'vain show'/causing suffering to enemies/opponent's death and such negative benefits.

Swami Desikan summarises the meaning of SARVA DHARMAAN PARITHYAJYA as follows: if translated - 'āśaktha adhikaarathva for prapatti, accepting or recognising 'ākinchanathva' (helplessness) ; abandoning 'svavarnaashrama dharma as an 'anga' for prapatti ; not doing what is impossible ; the desire, to observe somehow such dharmas not practised, to be given up.

(c) MAAM AHAM (avataara rahasya/purushotthamathva) : For convenience the two words in the second line of charama sloka are taken together. These two respectively are dealt with in the Gita in the 4th chapter propounding avataara rahasya (mystery/secret) and in the 15th chapter, the purushotthamathva is talked about. The two hymns referred deal with i) avataara sathyathva, ii) not giving up his nature during avataaras iii) being made up of shuddha satthva iv) His (sankalpa) will being the cause of the avataara v) manifesting when dharma suffers a set back and vi)

protecting good people alone being the goal/purpose. Whoever understands these aspects he does not have rebirth.

The said 'avataara rahasya' jnaana is upaaya (means) to the one involved in 'sadhvaaraka prapatti' (the prapatti done by a bhakthi-yoga adhikaari to obtain quick results: it is also known as 'anga' prapatti) ; this 'rahasya' shows the Lord's 'saulabhaya guna' to a 'swanthanthra prapatti aspirant. The Lord should (and He has) both freedom-cum-saulabhya and saulabhya-cum-freedom to be able to stand as 'refuge'.

MAA AHAM connotes a time factor, the Lord awaiting a chethana to desire Him (maam) ; when will I (the Lord) at all cleanse him, give him 'phala' Himself (aham). To the akinchana (helpless one) desiring protection (through bharanyaasa), the Lord shows 'siddhōpaaya' (maamyēva) and the winning route to it viz saadhyōpaaya (sharanam vraja, a ritual) ; the ritual prapatti - form knowledge, is upaaya equivalent to bhakthi aimed at winning the love of the Lord, the refuge ; thus the Lord is the automatic (saakshaath) means for moksha (nyaasa vidya).

(D) "MAAM YĒKAM"

For the above described nyaasa Vidya, which is made up of five angas, the helpful factors are the Lord's noble qualities (Kalyaana gunas) like Sarvarakshakathva. Sarvaseshithva, Shriapāthithva, Naaraayanathva, through which, Parathva, all leading to Lord's Sarvajnathva, Sarvashakthi, Paramakaarunikathva, Sausheelya, Vaathsalya, Subhaashraya-parathva/the approachable Parthasaarathi revealed through divine idol (Divya Mangala Vighraha). For prapatti, excepting aanukoolya sankalpa like angas, no other ground rules are required. Didn't the helplessness of Draupadhi, Damayanthi, Vibheeshabna, Muchukundha, Gajendra, etc. win prapatti without any other requirement?

'YĒKAM' term connotes that the Lord is both means as well as the goal.

He says 'I will alone (on being won by prapatti) grant all those phalas': 'Sarva' accompanied by 'yekha' is Siddhōpaaya (The Lord).

Yēkam's connotations (six) are summarised as follows:

i) Praapya and Praapaka (means/goal) are one and the same ii) No importance for self-effort iii) Prapatthi is just an excuse (Vyaja) iv) No need for other 'upaayas' and v) no mutual relation of their ancillaries like Karma Yoga and vi) for obtaining all four purusharthas, dharma etc being equally possible through prapatthi, the only means.

Thus that He alone (Himself) accompanied by Lakshmi is the REFUGE (sharanaartha) is clear from the term 'maam yēkam'.

(D) SHARANA

'Sharana' has been interpreted already in the last adhikaara (dvaya) and it applies here equally. Although the Lord instructed Arjuna, a kshathriya, it is applicable to all as propounded in Svetaasvethara Upanishad. The Lord, it connotes, will stand as upaaya and protect the chēthana.

(E) VRAJA

It is synonymous with prapadhye (already covered), and connotes self-surrender through the pentagon of prapatthi (five angas). However it is said that 'prapadhye' being uttered by the adhikaari is considered 'utthama purusha prayōga' while 'Vraja' comprising ritual undergone through and standing opposite the aachaarya is 'madhyama Purusha prayōga'. However there is no time loss for phala to accrue when bharanyaasa is done at the feet of the Sarvashaktha.

While in the poorva kaanda viz 'Sarva dharmaan Parithyajya maamekam sharanam vraja ; the sin-eliminating power contained in all dharmas available in the one-time ritual of bharanyaasa was instructed to be observed, in the utthara kaanda 'aham thvaa sarva papēbhyō mōkshayishyaami' puts forward ME (Aham) strongly. 'ME' (Aham) connotes Lord's 'agatithaghatanaa' power (ability to achieve the impossible) and is helpful to the chēthana - with a mere excuse of sharanaagathi, all his misdeeds are excused and no one else can get him liberation (moksha). This is the elucidation for the utthara kaanda part stated above.

AHAM Conveys unlimited freedom to be able to quash all the powerful virodhis (sins) of 'aashrithas' (by ME ALONE)

THVAA connotes getting knowledge of chith/achith/Eeshwara, as also realising the transitoriness of material comforts, resolving to realise the Lord through prapatti, which is paramapurusha artha doing bharanyaasa (in ME) praying without any other duty, for obtaining moksha.

SARVAPAPEBHYYAH: 'Aham' and 'thvaa' as elucidated above are followed by the plural term 'sarvapaapebhyah' to mean both 'punya and 'paapa', which are both related to the continuation of the samsaeric life (bhandhana). Both the past sins as also sins committed not consciously will get destroyed. The sins committed later consciously will be eliminated if a praayaschittha prapatti is done ; if not, one will be subject to minor punishment.

MOKSHAYISHYAAMI: After your having undergone prapatti, 'I shall let you have moksha as you desire ; is the elucidation of this usage. Either it could be as soon as undergoing Sharanaagathi (aatha) or after the fall of the body (druptha).

MAA SHUCHAH : It means 'grieve not' or do not sorrow : there are ten types of meanings - some are given here :

One should not grieve because-

- i) anyone is an 'adhikaari' (once you have mahavishwaasa etc) for moksha ;
- ii) Prapatti needs to be done only once and no other ancillaries are required ;
- iii) The Lord is siddhapaaya and there should not be any doubt as regards achieving the goal ;
- iv) No need to suspect that the five angas will suffer shortcomings after prapatti ;
- v) Despite consciously done misdeeds (sins), the Lord will not let you down, praayaschittha prapatti can be done, or a light punishment may have to be undergone ;

- iv) Most of us being 'druptha' prapannas, there should not be any doubt regarding facing rebirth due to sins occurring during the remaining life span. They all get eliminated leading one to moksha.

Therefore having undergone such a simple process of sharanaagathi, which does not call for any great skill, *Myself, who is Siddhopaaya, having accepted the responsibility of protecting You, and you having become krithakruthya (having vested in Me all the Rakshaabhara')* where is the need to grieve.

Adhikaara sangraha of Swami Desikan (36) sums up the charamasloka thus : giving up all dharmas which call for rigorous practices (like karmayoga etc) with full faith in the protective ability of Gopaala's lotus feet emitting thulasi smell, taking Him as refuge, after He freed us from all the sins which will never again touch us, we have overcome 'ajnaana' through the merciful and mesmerising words of Krishna (moksha yishyaami maa shuchah).

IV. SAMPRADHAAYA PRÁKRIYAA CHAPTER

30. AACHAARA KRUTHYAADHIKAARA STHRIMSHAH

ಅಧಿಜಗಮಿಷುರಾದ್ಯಂ ಧಾಮ ದಿವ್ಯಂ ತ್ರಿಧಾಮ್ಃ
ಶ್ರುತ ವಿವಿಧ ಪರೀಕ್ಷಾಶೋಧಿತೇ ಕ್ವಾಪಿ ಪಾತ್ರೇ |
ಅನಘ ಗುಣ ದಶಾಯಾ ಮಾಹಿತಸ್ನೇಹಮಾರ್ಯಃ |
ಪ್ರದಿಶತಿ ನಿರಪಾಯಂ ಸಂಪ್ರದಾಯ ಪ್ರದೀಪಮ್ ||

ಅಧಿಜಗಮಿಷುರಾದ್ಯಂ ಧಾಮ ದಿವ್ಯಂ ತ್ರಿಧಾಮ್ಃ
ಶ್ರುತ-ವಿವಿಧ-ಪರೀಕ್ಷಾ-ಶೋಧಿತೇ ಕ್ವಾಪಿ ಪಾತ್ರೇ |
ಅನಘ-ಗುಣ-ದಶಾಯಾಂ ಆಹಿತಸ್ನೇಹಮಾರ್ಯಃ
ಪ್ರದಿಶತಿ ನಿರಪಾಯಂ ಸಂಪ್ರದಾಯ-ಪ್ರದೀಪಮ್ ||

adhijigamishuraadhyam
with desire to achieve the

dhaama divyam
Paramapadham

thridhaamnah
Sriranga, milky ocean

shrutha vividha
doing brahmacharya
live here with shraddha/
bhakthi

pareeksha shodhithē
after examining that
brahma vidhya being taught

kvaapi paatrē
difficultly achieved
to deserve

anaga guṇa dashaayaa
without rajo/thamo gunas,
with pure saathvic condition

maahitha snēhamaaryaḥ
with extraordinary affection
the aachaarya

<i>prádhishathi</i> teaching the	<i>nirapaayam</i> the	<i>sampradhaaya pradeepam</i> starting with paramaachaarya, the Lord
vidhi (pradhishath)	indestructible	(i.e. the age-old vedantha shaasthraarthas - the light - for driving out the darkness, i.e. ignorance)

In the last three 'adhikaaras, Swami Desikan elucidated the meanings of moolamanthra, dvaya and charamasloka. In this chapter he brings up for detailed treatment aachaarya's function with respect to choice of a shishya: he should ensure that he does not choose one devoid of bhakthi/not likely to do service to aachaarya/ who hates God Himself/does not have faith in Vedas/ with ego that he is a scholar/ who utters lies/who is a cheat ; he should teach only that one who has faith in God and is saathvic. Such a shishya will carry forward sathsampradhaaya (the noble tradition) and teach the next generation shishyas.

To the chethana who is keen to attain/reach Ksheeraabhdhi, Paramapada, and holy places here, like Srirangam, the aachaarya should impart teachings in such a way that he comes out victorious in such tests as are specified in Vedas, render him a virtuous being with all his love and faith and present him with the ever-burning torch of tradition; that is, he does upadēsha - these are secret meanings (as seen in the last three chapters), it is stated that those who belong to other sampradhaaya may not be able to grasp these secret meanings, like the inability of other animals' young ones to appreciate the breast-milk of a female lion.

Saathvátha samhitha (25-375), Bhagavadgita (18-6/68) and Mahabhaaratha Vashishta - Karaala dialogue, Shaandilya smriti, Saathyaki tanthra, clearly declare that the secret meanings should not be taught to 'unfit' chethanas.

AACHAARYA's QUALIFICATIONS AND DUTIES :

An aachaarya is a gurushreshtha; he knows 'aathma swaroopa' (essential attributes of the soul), he has studied well and knows secret meanings, and he protects the dharma.

He should not teach the one who has not heard or is not aware of 'rahasyaarthas' or lacks shráddha (deep faith). If he teaches such for the sake of money or pride, he attracts sins.

SUMMARY OF TATTHVA, HITHA, PURUSHAARTHA, WHICH IS TAUGHT TO A GOOD SHISHYA:

To good shishyas, including women/shoodhras, who are aasthikas (faith in god) various aspects of tatthva, hitha and purashaartha ; the difference between a living and non-living being (chēthana and achēthana) ; the reality of Lord being present in all things and He is the Sheshi (the Master). This is known as Eeshwara tatthvopadēsha.

There is jeevaathma which is different from body's sense organs and is never destroyed. It cannot protect itself and only the Lord can protect, no one else. This jeevaathma is subject from beginningless time to samsaanic life/ staying in wombs. To a jeeva the aachaarya teaches the 'guru parampara' and dvaya manthra. With these teachings, he undergoes sharanaagathi and lays at the feet of the Lord, the bhara, the burden of his life so far, with full faith.

Having been laid at the feet of the Lord by the aachaarya, the adhikaari should keep doing bhagavath/bhaagavatha kainkaryam with full trust in God that He will not desert him, as long as he lives here. Thus the aachaarya distributed his knowledge amongst his shishyas and he did not lose any treasure. Swami Desikan expresses his gratitude, at this point, to his aachaarya Kidaambi Appular who taught him the Vedhaantha shastra as though he was a parrot. His aachaarya Appulaar had himself obtained such teaching from Thirumadaippalli Aachchaan who himself did Kainkaryam to Sri Raamaanuja. Therefore the deity Hayagreeva, who was in his mind, 'has taught him with all love to the stage of his comprehending it'.

The deepa of noble tradition, sathsampradhaaya, talked earlier has been related to the Vedantha as contained in the three Thiruvandhaadhis (authored by three Mudhal aazhwaars) at the forecourt of a house in Thirukkuvloor, aimed at eliminating ajnaana (Adhikaara sangraha 50).

In this way the aachaaryas by teaching the meanings of the noble tradition to good shishyas thereby becoming a medium for 'sanmaarga' establishment, not only protect their shishyas but also themselves (niravadhiyaa.....svamapyabhirakshathi (72).

31. ATHA SHISHYAKRUTHYAADHIKAARAH

The first part of the adhikaara states –

ಅಶಿಥಿಲ ಗುರುಭಕ್ತಿಸ್ತತ್ಪ್ರಶಂಸಾದಿ ಶೀಲಃ
ಪ್ರಚುರ ಬಹುಮತಿ ಸ್ತದ್ವಸ್ತು ವಾಸ್ತಾದಿಕೇಪಿ |
ಗುಣವತಿ ವಿನಿಯೋಕ್ತುಂ ಗೋಪಯನ್ ಸಂಪ್ರದಾಯಂ
ಕೃತವಿದನಘವೃತ್ತಿಃ ಕಿನ್ನವಿಂದೇನ್ನಿಧಾನಮ್ ||72||

ಅಶಿಥಿಲ-ಗುರುಭಕ್ತಿ: ತತ್ಪ್ರಶಂಸಾದಿಶೀಲಃ
ಪ್ರಚುರ-ಬಹುಮತಿ: ತದ್ವಸ್ತು-ವಾಸ್ತಾದಿಕೇಽಪಿ |
ಗುಣವತಿ ವಿನಿಯೋಕ್ತುಂ ಗೋಪಯನ್ ಸಂಪ್ರದಾಯಂ
ಕೃತವಿದನಘವೃತ್ತಿ: ಕಿನ್ನವಿಂದೇನ್ನಿಧಾನಮ್ ||71||

ashithila gurubhakthi
the shishya with never-reducing
complete guru bhakthi

sthathrpashamsaadhi sheela h
praising the aachaarya gunas which
imparted him that bhakthi

prachura bahumathi h
should be full of respect
and grateful love

tadhvasthu vaasthvaadhikēpi
aachaarya's children,
his pooja and dwelling places

gunavathi viniyokthum
distributing among those
with noble virtues

gopayan
those meanings
being protected

sampradhaayam
noble tradition's
meanings

kruthavidhana
being taught /
by aachaarya ;
with full
gratitude to him

gavrutthi h
infallible
aajnaa / anujnaa
kainkaryam
being practised

kinnavindhē
will he not
obtain ?
the Lord

nnidhaanam
the treasure of
kainkaryam ie.

Coming down from Sri Raamaanuja the noble tradition of teaching secret meanings to his shishyas, they in turn to their shishyas, is being kept alive. Just like the aachaarya has this duty (as seen in the last chapter) the shishya also has similar duty, and before he teaches his shishyas he should bring to the fore his guru, praise

his qualities and respect him with gurudakshina etc. thereby keeping the light of sampradhaaya burning.

THE SHISHYA'S INABILITY TO SQUARE UP AACHAARYA'S HELP

For the aachaarya who shows his shishya a big treasure in his own house i.e. teaches the Vedantha of tattva, hitha and Purushaarthas, there is very little a shishya can do to repay his debt to the aachaarya. He can only be grateful to him and should never commit any acts of ingratitude (drōha) ; if he does, the Lord of two Vibhoothis will criticise him uttering 'chee, chee'. He will incur His wrath, and sins.

EXPRESSING GRATITUDE

At least fifty per cent of his property, he should offer to his aachaarya, if not at least a reasonable 'Gurudakshina'. He should behave with the same fear and respect with his aachaarya as he would with God Himself. He should serve the aachaarya the same way he serves the Lord (Shaandilya/Aapasthamba soothras).

SHISHYA'S DUTIES

Although he cannot repay his debt to his aachaarya, he should observe the following:

- i) He should not go against aachaarya's teachings: he will become useless,
- ii) He should have humility/disinterestedness in material things; without these, and if he thought knowledge alone is important, it is equivalent to crow's cawing,
- iii) If he exploits the teachings he got from his aachaarya for the purpose of earning money etc, it is equivalent to a prostitute selling her body.
- iv) In order to earn money, if he simply 'throws' the rahasyaarthas' and 'sampradhaayaarthas' in a big audience thereby letting the audience-members to understand them in their own way, it amounts to a very low and bad job.
- v) He should not teach 'unfit' people - their improper understanding will lead to bad/wrong teachings.

- vi) The brahma vidhya, according to smrithis, will itself address the shishya who has learnt it saying: *do not teach me to an atheist, unfit fellow ; protect me as a treasure.*
- vii) He should know that he has nothing to give in return to an aachaarya who has rendered such a great help to a shishya who was like a blind man in the beginning and is now in a position to join the nithya sooris. He should consider his having obtained the bond with an aachaarya as 'the greatest fortune', and talk about it just the same way Sri Raama did in the case of his aachaarya, Vashista. While teaching rahasyatraya he should first pay glowing tributes to his aachaarya.

Stressing on the importance of Kaalakshepa, Swami Desikan says that the shishya who has got 'upadesham' in a proper way, while teaching it further, should ensure that his shishya shows him respect (prostration, abhivaadhana, doing service etc) ; otherwise it could lead to a bad episode and death of either one or give rise to hatred.

If the shishya does not glorify his aachaarya, it amounts to one of the thirty two apahaaras - the shishya might lose his wealth etc.

- viii) Just like various jobs get transferred to the next generation, the shishya on the verge of his passing away talk about his own aachaarya in glowing terms and tell his shishya that he learnt, due to his aachaarya's blessings and not due to his intelligence, the rare meanings. The seed, the shishya has sown (his own shishyas), will bear fruit. His shishya will shine.

Sriman Naaraayana's Kaaranatthva (being the cause), upaayathva (being the means), upēyathva (being the goal) were taught by the Lord himself through the medium of an aachaarya. Hayagreeva in whatever form He manifests, He will appear as an aachaarya and help the chēthanas to liberate themselves from 'samsaaric' life. Therefore there is no God greater than an aachaarya. Naaraayana Himself is aachaarya and the aachaarya Himself is Naaraayana. The Lord Himself, it should be well understood, has come in the form of aachaarya.

32. NIGAMANAADHIKAARAH

The first part of adhikaara states –

ಕರಬದರಿತ ವಿಶ್ವಃ ಕಶ್ಚಿದಾಚಾರ್ಯದೃಷ್ಟ್ಯಾ
ಮುಷಿತ ನಿಖಿಲ ಮೋಹೋ ಮೂಲಮನ್ತ್ರಾದಿ ಭೋಗಃ |
ಸಗುಣ ವಿಷಯಸಿದ್ಧಾಂತಪ್ರದಾಯಂ ಪ್ರಯಚ್ಛನ್
ಸುಚರಿತ ಸಿಲಹಾರೀ ಸೂರಿಬೃಂದಾಭಿನಂದ್ಯಃ ||75||

ಕರ-ಬದರಿತ-ವಿಶ್ವಃ ಕಶ್ಚಿದಾಚಾರ್ಯದೃಷ್ಟ್ಯಾ
ಮುಷಿತ-ನಿಖಿಲ-ಮೋಹೋ ಮೂಲಮನ್ತ್ರಾದಿ-ಭೋಗಃ |
ಸಗುಣ-ವಿಷಯ-ಸಿದ್ಧಾಂತ ಸಂಪ್ರದಾಯಂ ಪ್ರಯಚ್ಛನ್
ಸುಚರಿತ-ಸಿಲಹಾರೀ ಸೂರಿಬೃಂದಾಭಿನಂದ್ಯಃ ||73||

karabadharitha vishwah
just like a gooseberry in hand,
clearly with the knowledge of
chethana, achethana and Eeshwara

kaschidhaa aachaarya drushtyaa
hardly one with aachaarya's blessings
in a thousand

mushitha nikhila mohō
fully overcoming all doubts about
siddhōpaaya, saadhyōpaaya and prapatthi

moolamanthraadhibogah
with rich knowledge of moolamanthra,
dvaya and charama sloka

saguna vishaya siddau
if a noble shishya is met with

sampradhaayam prayachchan
in the unbroken tradition starting with the Lord,
the teaching of secret meanings

sucharitha silahaaree
closely watching the practices
(anushtaanas), the shishya should follow

sooribrundhaabhinandhyaḥ
he will become fit for praise by
great men here and nithya sooris

(Getting upadhēsham from an aachaarya helps a shishya to tread the archiraadhi maarga and avoid the hells otherwise met with in the dhoomaadhi maarga. He reaches Paramapadha to do eternal kainkarya to Lakshmi-Naaraayana).

Aachaarya's merciful attention is enough to render everything easy for the shishya and completely drive out his ignorance. Understanding the special meanings as per tradition and becoming the recipient of the effect of the ocean of the attributes of moola, dvaya and charama slokas, the chethana cruises through the

archiraadhi maarga and gets a special welcome right through (this is one ending !).

The (other) ending i.e the completion of thirty two chapters in the form of a summary in this chapter goes under the name 'Nirgamana'. Swami Desikan has summarised the various aspects covered in the thirty one chapters starting with upōdgaathadhikaara upto shishya kruthyaadhikaara :

I. Arthaanushaasanabhaaga

- 1) By great fortuitous happening a jeevaathma gets 'aachaarya sambhandha' to get upadēsham in tattha/hitha/purushaarthā (upodhgaathaadhikaara)
- 2) Saaranishkarshaadhikaara declares that the three rahasyas form the central gist of tatthva/hitha/purushaarthā
- 3) Pradhaana Prathitanthraadhikaara highlights the shareera - shareeri bhaava of the Lord and the Universe.
- 4) In this connection one should understand/learn the Arthapanchaka as enunciated by poorvachaaryas (aarthapanchakandhikaara)
- 5) Tatthva Traya Chinthanādhikaara divides arthapanchaka into 3 tatthvas (tathva traya)
- 6) Paradevathaapaaramarthyaadhikaara declares Sriman Naaraayana as Paradevatha as propounded in tatthva traya (5 above)
- 7) Mumukshatthvaadhikaara elucidates that the one who knows the above meanings will adopt suitable means for moksha
- 8) Adhikaari Vibhaagaadhikaara talks of two types of adhikaaris adopting such 'means'
- 9) Upaaya vibhaagaadhikaara talks about difference in such 'means'
- 10) Prapatthi Yogyaadhikaara describes the special status of prapatthi, special right of one accpeting it.
- 11) Prapatthi is done once only ; what are its five 'angas' - Pārikāra Vibhaagaadhikaara explains

- 12) Prapatthi by an aspirant for moksha, its operative aspects are dealt with by Saanga Prapadhanaadhikaara
- 13) Kruthakruthyaadhikaara deals with as to what a prapanna should do after vesting his bhara in the Lord - is there anything at all or not?
- 14) Whatever nishte has been acquired (marks in his behaviour), he will introspect about them and will realise that he is steadfast in his true nature - Swanishtaadhikaara
- 15) 'UttharakruthaKruthyaadhikaara elucidates what 'Kainkaryam' a prapanna has got to do and its form.
- 16) Purusharthakaashtaadhikaara points out that the bhagavathkainkarya's end itself is bhaagavatha kainkarya.
- 17) Shaastreeya Niyamanaadhikaara imposes that post-prapatthi kainkarya of a jeevaathma should be as per shaastras.
- 18) While doing service to the Lord, no room should be given for offences, and should they happen he has to repent and pray for forgiveness (Apavaadha Parihaara)
- 19) For performing kainkarya, the suitable place is 'divya desha' where bhagavadbhaagavathas reside (sthaanavisheshadhikaara).
- 20) Niryaanaadhikaara describes the mode of chethanas leaving the body as per Lord's Sankalpa without reference to place or Time.
- 21) Gathichinthanaadhikaara dwells on details of archiraadhimaarga, its greatness and things that take place along the route.
- 22) Paripoorna brahmaanubhavaadhikaara declares that for a jevaathma doing complete service to the Lord at Paramapadham is the domain of moksha.

II. STHIREEKÁRANA VIBHAAGA

- 23) Siddhōpaaya Shōdhanaadhikaara states that the important thing to know about prapatthi is that the Lord is Siddhōpaaya and clears the doubts arising therein.

- 24) Establishing that to know Siddhōpaaya, the Lord, the saadhyōpaayas are bhakthi and prapatti ; saadhyōpaaya Shodhanaadhikaara clears doubts arising therein and gives suitable explanations.
- 25) While describing the greatness of a prapanna, it is likely that one goes beyond shastras while doing it, the details as to how it could be made 'shastraic-amenable ; are described in Prabhaava Vyavasthaadhikaara.
- 26) Looking down upon Prapanna's greatness and criticising the class ; overcoming such criticism etc are discussed in Prabhaava Rakshaadhikaara.

III PADHAVAAKYA YOJANA VIBHAAGA

- 27) Interpreting the 'word / sentence' meanings of Thirumanthra suitable for study, various modes of interpretations are given in 'Moola Manthraadhikaara'
- 28) Similarly for dvaya manthra, interpretations have been provided in Dvayaadhikaara
- 29) All aspects of interpretation of Charama sloka, word-by-word, usage-by-usage, have been elicited in Charamaslokaadhikaara.

IV SAMPRADHAAYA PRAKRIYA VIBHAAGA

- 30) Fitness of a candidate to receive 'upadēsham' by an aacharya as per shastras - who is good, and who is unfit - is elucidated in 'Aacharya Kruthyaadhikaara'
- 31) Although it is impossible to return the great help of an aacharya, what forms his duties etc is discussed in 'Shishya Kruthyaadhikaara' and
- 32) In Nigamana adhikaara Swami Desikan avers that in the foregoing 32 adhikaaras the various subjects that have been established/propounded/ elucidated are all based on Vedas, Smrithis, dharma soothras vetted by sampradhaaya and that he has done without any overtones of doubts/extreme knowledge, but on the basis of pramaanas.

The shishya should get at the sannidhi of aacharya, doing service to him, get upadēsham and keep remembering the points

mentioned by him at various junctures and circumstances. 'Dharma sookshmas' or subtleties were learnt by even rishis with great difficulty. We should tread the path of poorvaachaaryas and attain sanmaarga so that we do not require to visit the naraka which even rishis dread to think of or imagine. He should strive to be able to cruise through the archiraadhi maarga, along which he will be welcomed by devathas with full 'upachaaram' comprising poornakumbha, deepa etc and will be aided by them to reach the Paramaathma for complete brahmaanubhava and eternal kainkarya to the Lord, who is lying on the serpent-couch with Sreedevi, Bhodevi and Neeladevi serving the Lord's two lotus feet which have been demonstrated as means and also as phala', that is the well deserved refuge to the chethana. These two lotus feet of the Lord have been eulogised by Swami Desikan thus :

Alert feet destroying the asura as cart, those feet which were tied to a grinding stone while stealing butter, those feet which found pleasure in going as messenger for Dharmaraaja, feet that roamed in Brindaavana and were served by Mahalakshmi, the feet eternally staying in Sri Rangam, those feet which settled themselves in Arjuna's chariot, deserving Nammaazhwaar's words on them, however great a scholar/jnaani, these Ranganatha's feet are never deserted by them.

Swami Desikan will in the least be affected if some jealous people reject the treatise. To those desiring to learn about 'experiencing of the Lord's noble qualities', the last 32 adhikaaras' have covered all aspects.

THE ENTIRE YOUTH WAS SPENT IN LEARNING SRI RAAMAANUJA'S SRI BHAASHYA AND OTHER NOBLE WORKS. ENTIRE LIFE WAS SPENT WITHOUT HAVING TO BE DEPENDENT ON SOMEONE. OWING TO THE BLESSINGS OF POORVAACHAARYAS, THE EGO/PRIDE OF MISCHIEVOUS ONES WITH LOGIC AS ALSO WITH THE BOOKS WRITTEN (BY DESIKAN HIMSELF), THE SIDDHAANTHA (PHILOSOPHICAL CONCEPTS) HAS BEEN FIRMLY ESTABLISHED. IN THE REMAINING DAYS I WILL AWAIT DIVYA-DAMPATHIS MERCY AND THEIR SANKALPA

- VERY RARE AND MEANINGFUL WORDS FROM SWAMI DESIKAN WHICH WE SHOULD CHERISH OVER AND OVER AGAIN.

In order to drive home the subtle meanings of the four Vedas in the 32 adhikaaras, the tamil language's poetic quality, telling variety and musical quality, have provided glitter to these Sri Sookthis', says Swami Desikan.

There will surely be adhikaaris who are fearless, sensitive, with good 'sampradhaaya', who will welcome this work : believers in religion, who are virtuous, will accept us, believers as we are in sampradhaaya having faultless knowledge. Our porvaachaaryas have concluded that the Lord's compassion is the means for moksha, bhakthi and prapatthi, and none else are means for moksha as per shaasthras. Wishing that this extremely appealing route will be available/current as long as this world lasts, we have followed this shaasthra-approved route.

This treatise's subject matter is most welcome to the Lord.

'The Lord Hayagreeva, Himself assuming the role of aachaarya has, through me, for all to 'rise' presented all the salient aspects in the form of this book. This book, permitted by Hayagreeva, the Lord, has no defects' avers Swami Desikan.

I will not grieve or feel happy that the book has been rejected or accepted (respectively). It is He who makes one happy or rejects, and therefore, He is the main author.

This gem of a book by name Rahasyatrayasaara by one named Vedantha Desika has been written in a summarised fashion for those, who are quite knowledgeable about Divya dampathi, Sriman Naaraayana's form, appearance, guṇa, wealth of vibhoothis, to accept gleefully.

Kavithaarkika Simhaaya Kalyaanaguna shaalinē
Srimathē Venkateshaaya Vedantha Guruve Namaḥ
Sampradhaaya Prakriya bhaaga ends here
Saimad Rahasyatrayasaarah is completed
Preeyathaam Bhagavaan Vaasudevah

REFERENCES

The author is indebted to the authors of the following works.

TAMIL

- | | | |
|-----|--|-----------------------------------|
| 1. | Sri Paadhukaa Sahasram (1, 2) | Srimad Nammaandavan |
| ✓2. | Yaadhavaabhyudhayam with
Appaiah Deekshithar's Commentary | Utthamoor T.
Veeraraaghavachar |
| ✓3. | Yaadhavaabhudhayam | Srinivasa Raaghavaachariar |
| 4. | Srimad Rahasyatrayasaaram | Vangipuram Ramadesikachariar |

KANNADA

- | | | |
|-----|--|------------------------------|
| 5. | Sri Paadhuka Sahasram | Baaladanvi S. Rangachar |
| 6. | Sri Paadhuka Sahasram | Dr. N.S. Anantharangachar |
| 7. | Yaadhavaabhyudhaya Kaavya
(an article) | K. Seshadri |
| 8. | Srimad Rahasyatraya Saara
(multi-volumes) | C.M. Veeraraghavaachar |
| 9. | Rahasyatrayasaara (an article) | S.M. Srinivasavaradaachaarya |
| 10. | Rahasyatrayasaara | Krishna Tatachar |
| 11. | Srimadrahasyatrayasaara (1, 2) | S.M. Krishnammachar |
| 12. | Rahasyatrayasaara | Baladanvi S. Rangachar |
| 13. | Sharanaagathi tathva | D. Krishna Iyengar |

ENGLISH

- | | | |
|-----|---|------------------------------|
| 14. | An introduction to the study of
Paaduka Sahasram (article) | Devarajaiengar |
| 15. | Yaadhavaabhyudhaya (an article) | L. N. Srinivasan |
| 16. | The essence of Rahasyatrayasaara | Dr. N.S. Anantharangachaarya |